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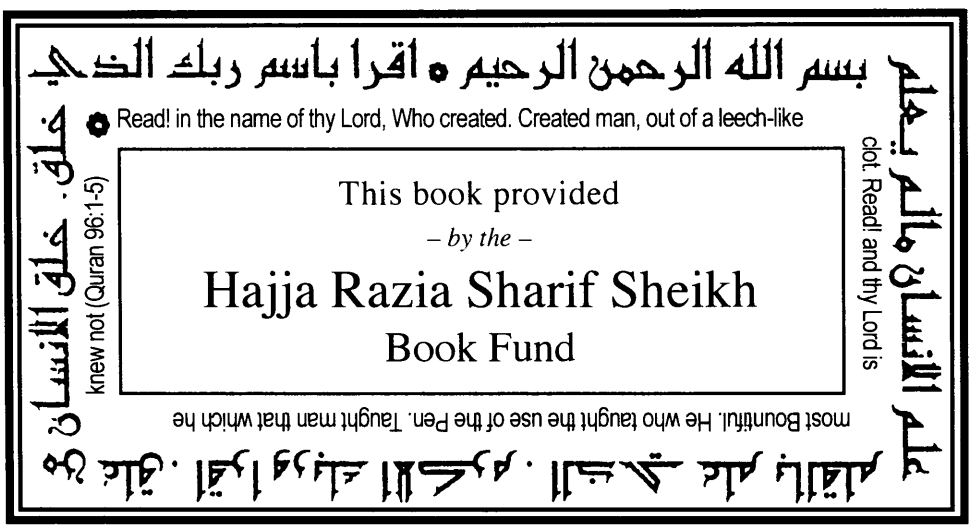
بسم الله الرحمن الرحيم ۞ اقرا باسم ربك الذى خلق. خلق الانسان من علق
Read! in the name of thy Lord, Who created. Created man, out of a leech-like
clot. Read! and thy Lord is
most Bountiful. He who taught the use of the Pen. Taught man that which he
knew not (Quran 96:1-5)
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CONTEMPORARY FATAWA

CURRENT ISSUES INISLAMIC FIQH

(فتاوى معاصرة)

Fatawa of Recent Tims

By
Dr. Yyusuf al-Qardawi
Author of the Lawful and Prohibited in Islam

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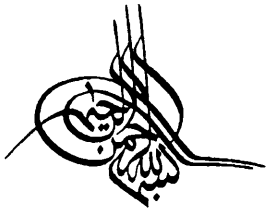
Had`y Al-Islam:

Fatawa Mu`aserah
Islamic Rulings On
Contemporary Issues

Dr. Yusuf Al-Qaradawi
Translated by: Ramy Mohamed Osman



Bismillah ir-Rahman ir-Raheem
In The Name of Allah, The Merciful, The Compassionate

Author`s Biography and Foreword

Surely all praise is for Allah, we praise Him, we seek His help and we seek His forgiveness. We seek refuge with Allah, Allah from the evil of our souls and the evil of our actions. Whomsoever Allah guides there is no straying for him. And whomsoever Allah leaves astray there is no guide for him. I testify that there is no deity worthy of worship except Allah, He is Alone with no associates. And I testify that Muhammad (pbuh) is His slave and messenger.

My Lord, gladden my heart, make this task easy for me and remove any impediments from my speech.

Oh Allah, Teacher of Adam and Ibraheem, teach us what is useful to us, make useful to us that which You teach us, and increase our knowledge.

Glory be to You, we have no knowledge except what You have taught us. You are The All-Knowing, The All-Wise. (2:32)

Oh Allah, let us see the truth as the truth and help us in following it, and let us see falsehood as falsehood and help us avoid it.

Our Lord, let not our hearts deviate after You have guided us, and grant us mercy from You. Indeed, You are the One who grants. (3:8)

Oh Allah, verily I seek refuge with You from knowledge that does not benefit, a heart that does not fear, a supplication that is not heard, and an action that is not accepted.

Oh Allah, bestow peace and blessings on the one who taught good to the people, Your mercy as a guide to the worlds, the seal of the prophets and the best of Your creation, Muhammad Bin Abdullah. Bestow peace and blessings upon his family, companions, and those who call to the same way and are guided by his sunnah until the Day of Judgement.

In what Allah has written for me is that I would be giving Islamic rulings at an early age. I used to stand in front of people, giving sermons and lessons at the distinguished Al-Azhar

while still a student in junior-high. It is natural, for those who give sermons or teach, that Questions be asked that must be answered. A long time ago, this is what prompted my concern with Islamic jurisprudence and people`s problems.

I graduated from the College of Theology (Principles of Religion) at Al-Azhar University, which instructs creed, philosophy, exegesis, and hadeeth. Although I did not graduate from the Shariah College, I continued to study jurisprudence, its history, principles and rules. My studies in theology increased my understanding and provided me with good knowledge in the sciences of philosophy and history, along with different Islamic sciences.

It was a blessing from Allah that at an early time I was free from being tied down to a madh-hab, blind following, or fanatically following the sayings of a specific scholar. Nonetheless, my official studies of jurisprudence was under the madh-hab of Abu Hanifah, may Allah have mercy on him.

The resultant impact was due to a number of things. First was the environment of an Islamic movement whose warmth I lived within. Second was the call of its founder ash-shaheed Hasan Al-Banna, may Allah have mercy on him, a firm and concentrated message inviting towards liberation from fanatical following and weighing the sayings of those who came before us on the scale of the Qur`an and Sunnah. So whatever sayings of the salaf

was in agreement with these we would then accept, otherwise the Book of our Lord and the Sunnah of our Prophet (pbuh) are what would be adhered to. Third, the book Fiqh us-Sunnah of our brother Sheikh Sayyid Sabiq had its first part published concerning the jurisprudence of prayer and purification. This had a profound effect on my way of thinking and my turning towards the proof coming from the Qur`an and Sunnah. I would draw from these two sources instead of only referring back to the madh-hab`s books on jurisprudence.

It became clear during my studies and training that returning directly to the Book and Sunnah is usually connected with making things nice and easy and far away from making things hard and difficult. This is in opposition to the jurisprudence of the madh-habs that have over the years incorporated much strictness. This strictness is the result of being overly

cautious, and if the religion now becomes a host of *precautions* then the spirit of easiness is lost and impressions of harshness and difficulty are adopted. Whereas Allah has absolutely denounced making things difficult when He said:

He has not imposed difficulty upon you in Religion. (22:87)

Among the noteworthy things that happened to me, is what occurred during my high school years. I openly opposed the methodology of the scholars in our village. These were a group of outstanding scholars, with the exception that they only taught jurisprudence from the madh-hab of Ash-Shafi`ee, may Allah have mercy on him. This held true even for those scholars who were Hanafi, and there was no deviation from this. This was due to the fact that the Shafi`ee madh-hab was the madh-hab of the country, despite the statement: `The commoner has no madh-hab, rather his madh-hab is the one who gives him the fatwah or teaches him. What is known to those who study is that the madh-hab of Shafi`ee is one of the more strict madh-habs, and possibly the strictest with regard to issues of najasah and taharah.

Imam Al-Ghazali stated in his book Ihyaa Uloom Ad-Deen (Revival of Religious Sciences), regarding the madh-hab of his Imam, Imam Ash-Shafi`ee, on the issue of water: *I would have preferred that his madh-hab, regarding water, was like the madh-hab of Maalik.* He then mentioned seven points supporting the opinion of Maalik, may Allah have mercy on him.

I began teaching jurisprudence, without Abu Shuja`a, in the manner of Sheikh Sayyid Sabiq as seen in Fiqh Us-Sunnah. During that time, this made research easier, but at the beginning it provoked the people. *How can this youngster oppose the big sheikhs?* *How can he teach people without authoritative texts`?* *How can he say things we haven`t ever heard before?*

I confronted these Questions and outrage with firmness and constancy. I said to those opposing me, *between you and I are the Qur`an and the Sunnah. We are to use them as the judge.* When I revealed evidence using ayah and ahadeeth , and they had less than me, they were the ones who were defeated and had evidence against themselves. The amazing thing was that the common person, considered by the scholars of the town as followers of Ash-Shafi`ee, became very at ease with this new

methodology. They welcomed it and all that made things easier for them and removed difficulties from them. They become happy when I said to them, *the urine and stool are pure (regarding touching it) from all animals that you eat their meat.* I supported this with proof from the Sunnah. They welcomed my statement, *water is pure and nothing makes it impure except that which changes its taste, color or smell*, using authentic hadeeth as proof. They also welcomed the statement *touching a woman does not invalidate wudhoo`, using statements from the Qur`an and Sunnah in support.

The madh-hab of Ash-Shafi`ee states that touching a woman with or without desire invalidates the wudhoo(. What would happen, many times, is that a woman would give something to her husband and accidentally touch him or he would touch her thereby invalidating his wudhoo(. This would cause many arguments during the winter between the husband and wife because he would have to renew his wudhoo(in severe cold. It was reported that one a woman accidentally touched her husband, he became annoyed and angry with her. She then said to him, *Don`t get angry. Pray. Your wudhoo(is still correct according to the madh-hab of Sheikh Yusuf!* A madh-hab was even attributed to me!

Actually, the saying that the wudhoo (becomes invalidated by a mere touch is from the madh-hab of Abu Hanifah and his companions, and before him from the religious authority of Abdullah Bin Abbas. According to Maalik, Ibn Hanbal and their companions, if the touch is without desire, then the wudhoo(is not invalidated.

During the Fifties, I gave sermons in the Zamaalik Mosque in Cairo. I planned to establish weekly sessions after salaatul-Jumu`ah, where the worshipers could hand in written Questions and I would then stand and provide an oral response. Also at that time, I began providing written Islamic rulings for Islamic magazines, such as Minbar Al-Islam - published by the Egyptian Ministry of Religious Endowments, and Noor Al-Islam - published by the scholars from Al-Azhar. I still continue to do these types of activities.

With a greater knowledge base, mature thought and increased experience - from studying books on hadeeth, evidence and jurisprudential comparison - I wrote Al-Halaal Wal-Haraam Fil-Islam.

This book was followed by another book entitled Fiqh Ul-Zakaah. I

beseech Allah to assist in the publication of the book Tayseer Al-Fiqh. I have written various sections and all that remains is to put them together.

After this I began working at the newly established radio station and then a television station in Qatar. My responsibilities were to answer Questions and messages sent in regarding Islam and life. The half-hour radio program was entitled *Noor Wa Hidaya*, and the television program was titled *Had`i Al-Islam*. I praise Allah with all the praise that His Magnificence deserves, for He opened the hearts and minds of the listeners of these two programs. These programs were met with acceptance and success in Qatar, the entire Arabian Gulf region, and wherever the program was broadcast. These programs gladdened the hearts of the believers and annoyed those who had diseased hearts, may Allah guide them and put them aright. This was also part of the Excellence of my Lord, in His testing of me: would I be grateful or disbelieving? I ask Allah to make me among those who are grateful and to establish me with His remembrance, His thanks and His worship.

A number of the listeners and viewers requested that I compile the rulings and answers from these programs and publish them. Some brothers from Imaraat Ra`s al-Khaima, suggested I do this periodically. Annually compiling and publishing a volume - especially since some of the answers and replies handled important problems - explaining and analyzing while providing supporting proof from legislative texts and rules, as well as being connected to the Islamic spirit and its general philosophy for man, life, and the universe.

There were many obstacles that came in the path of turning this proposal into reality. One was the difficulty of transferring these answers from audio-recordings to the written word. Second, the language used in giving these Islamic rulings is different than the written language. As a result some refinement and elaboration was called for in preparing for publishing and distribution. This needed much time and struggle. And finally, it was necessary to expunge the repetitive Questions and answers.

The decision was made to choose the most precise and least repetitive answers. Then refine some of the language, add what needed to be added, and throw out what needed to be thrown out. I then added to these rulings those chosen from the television and radio programs and others obtained from my published and unpublished verdicts. The result is this book

entitled Had(y Al-Islam (this was also the name of the television program that Allah blessed and made hearts accept).
What is presented here is considered the first section of the book. I ask Allah to make it beneficial for its writer, publisher, and reader, and all those who helped with it.

My Methodology In Giving Rulings:
The methodology used in giving these Islamic verdicts is based upon a number of principles.
First: No Fanatical Following or Imitation. One should be free from fanatically following a madh-hab and from blindly imitating people from past to present. It was said: *Nobody imitates except that he is a fanatic or stupid*. (I did not want either of these descriptions to be used for myself.) This is with full respect to our Imams
and scholars of jurisprudence, by not imitating them we are not wronging them in any way. Rather we are proceeding upon their methodology and carrying out their wishes: that we do not imitate them or anyone else, but we are to take from where they took. This does not require an independent Muslim scholar to have reached the level of absolute mujtahid
like the earliest scholars, although reaching such a level is not impossible or legislatively prohibited. But for one to be an independent scholar there are several considerations to take into account:
A. He should abide by a ruling in a certain issue without solid proof. This affords safety from the objections of those who can object. He is not to be like some of the people who support a certain opinion because it is the saying of so and so, or the madh-hab of so and so, without looking at the proof or evidence. Allah says:
Say: Bring your proofs if you are truthful. (27:64)
And he cannot call anything knowledge if it is without proof. Imam Ali, may Allah be pleased with him, said: *You will not know truth by knowing people, rather know the truth and you will know its people.*
B. He should be able to distinguish between various sayings and opposing opinions by weighing them with the proof and looking at their logic and their written documents. He should choose from them that which is better supported by legislative texts, much closer to the legislative aims, and the best that will conform to the well-being of the creation and can

fulfill the reality of the legislation from The Creator. This is not an easy matter even for those who have the means. This includes studying the Arabic language and its sciences, understanding all of the legislative purposes and aims, as well as a constant reading of the books of exegesis, hadeeth, and other religious sciences.

C. He should be familiar with partial ijtihad

: which means to perform ijtihad for certain issues that have no judgements on them by previous scholars. He should be able to give judgement by comparison with established general text, or making an analogy with a similar issue that already has a judgement, or sorting it under istihsaan or the best public interest, or anything other than these considered in the Shari`ah.

To label something as partial ijtihad is correct, as is agreed upon by the researchers. This is expressed by Ibnul-Qayyim in what he termed as *Situational Ijtihad*.

Second: Make Things Easy And Not Difficult. This is done with the spirit of making things nice and easy and not by overwhelming the spirit in making things hard and difficult, for two reasons:

A. Shari`ah is built upon facilitating with ease and removing hardships from the worshipers. This is what was said in the Qur`an and what was declared by the Sunnah on numerous occasions. At the end of the ayah on

wudhoo(- Allah says:

Allah does not want to place you in difficulty, but He wants to purify you and complete His favor upon you so that you may be thankful. (5:6)

the allowance for the traveler and the sick not to fast - The Glorified says:

Allah wants ease for you and He does not want difficulty for you. (2:185)

Also at the end of the ayah that prohibits certain types of marriages and allows marrying believing slave women for those not able to marry free women, The Magnificent says:

Allah wishes to lighten things on you, for man was created weak. (4:28)

And at the end of suratul-Hajj - that mentions some rulings and orders - The Mighty and Sublime says:

He has chosen you and He has not imposed difficulty upon you in religion. (22:78)

There are many other ayah which prohibit excessiveness in religion and rejects those who forbid good things.

The Prophet (pbuh) said: *Make things easy and do not make things difficult, and give glad tidings and do not frighten away.* The Prophet (pbuh) also said: *You have been sent to make things easy, and have not been sent to make things difficult.* And the Prophet (pbuh) said: *I have been sent with a kind and tolerant Religion (Islamic monotheism).* He rejected extremism and excessiveness in worship, or forbidding good things. And he has stated that whoever does so has disregarded his Sunnah: *Whosoever disregards my Sunnah is not from me.*

Those who follow this lean towards the middle course and are balanced, to the extent that they will not let one truth overwhelm the other. This is why some say *Your body has a right over you, your family has a right over you, and your spouse has a right over you, so give every one their right.*

Second: The Nature of the Present. It is the nature of the time we live in, where we see that materialism has overcome spiritualism, selfishness over altruism, and being self-interested over being well mannered. We also see how things that incite towards evil have increased along with the things that obstruct good. Now the man who is holding on to his religion is like the man who is holding a burning coal. This is where waves of assaults by the disbelievers are on the right and left and in the front and back. They want to uproot the Muslims and take them to where they would not be able to return. These are waves that are moved and fed by great powers, providing them with means and plans thus making it easy for people to follow their desires. The Muslim individuals in these societies live in severe crises and constant battles. They do not find those who can give support but rather, they find those who hinder and obstruct.

This is why the people who give Islamic legal rulings should make it easy on the Muslims as much as possible. They should show them allowances more then firmness. They should incite them upon the religion and make their feet firm upon the straight path. Imam An-Nawawi has recorded in his introduction to Al-Majmoo`a a wise saying of the great Imam, the Imam of jurisprudence, hadeeth, and taqwa, Sufyan Ath-Thawri, who said: *Indeed knowledge is obtaining allowances from the trustworthy

knowledgeable people, but as for strictness, everyone is good at it.* So the true scholar, as seen by Ath-Thawri, may Allah have mercy on him, is the one who safeguards allowances and makes things easy for the worshipers of Allah, on the condition that he is trustworthy in his knowledge and religion.

The methodology of the sahabah and the people who learned from them was to make things easy and to be kind with the people. But it was only after them that one thing after another of strictness became common among the scholars. It increased generation after generation until it became the norm of the latter peoples. Al-Haafidh Abu Al-Fadhl Bin Taahir reported in his book, Al-Sima`a`, with a chain of narrators up to Umar Bin Is-haaq (one of the tabi`een):

I came across more then two hundred companions of Muhammad (pbuh) and I have never seen a people with a calmer way of life and such a low amount of strictness as them.

This was the way of the scholars amongst the salaf: If they were to be strict then they would do so on themselves, but upon the people they would be nice and easy. Imam Al-Muzny, the companion of Ash-Shafi`ee, described Ash-Shafi`ee with the following praise:

He was the most strict amongst of people, stern upon himself with wara` . But he was the most lenient with others.

The great tabi`ee Imam, Muhammad Bin Sireen, was described similarly. His student Awn said:

Muhammad was the most compassionate of people towards this nation, and the most strict upon himself.

This is how it was during the time when the people were inclined towards the religion, so what about our time when the people run away from it.

I argue and say that we are to be lenient and easy upon the people. This is what I have chosen for myself, to make easy the branches and methods of application and be strict in the fundamentals. This does not mean that I would twist the texts in any way so I can derive from them meanings and judgements that would make it easy on the people. No! The easiness that I mean is with the issues that do not have firm established texts or decisive legislative rulings. I would make it easy, in light of the texts, rulings, and the general spirit of Islam.

This is why I never ease up on the prohibition of interest from banks and

other places. I find clear-cut defining texts concerning this, and they challenge any one who does not give it its significance. I also do not ease up on the issue of smoking - due to its ability to cause harm and misfortune - because I find Islamic rulings that prohibit and reject it. However, I have eased up on other matters because I have not found definitive texts providing their unlawfulness.

I do take the stance of Sheikhul-Islam Ibn Taymiyyah and his student on the issue of divorce. This is because I find him stating things clearly along with the spirit of Islam, the purposes and aims of the Shari`ah, and the texts of the Qur`an and Sunnah in their true form.

In general, if there happens to be two equally established opinions - with one being overly precautious and the other being easy - I would choose to give the ruling with the easier one. This is following the example of the Prophet (pbuh) who when choosing between two issues would not choose anything except the easier one, providing it had no fault or sin in it. But as for the overly precautious opinions, then the one who is giving the ruling can apply it to himself or give it as a ruling to the people of firmness and those who hold onto precautions. He should not give it to those whom he fears would incline towards excessiveness.

Third: Speaking to People in the Language of Their Time. One of the rules that I have abided by is speaking to people in the language of their time, with what they may understand while avoiding difficult expressions and rough foreign words, and leaning towards easiness yet precision. It has been reported that Imam Ali said:

Talk to the people with what they know, and put aside that which they would dismiss. Do you want them to reject Allah and His messenger?

Allah has said:

And We have not sent a messenger except with the language of his people so he can clarify (the message) to them (14:4)

For every time period there is a language or a dialect which distinguishes it and expresses the culture of that time. Therefore, it is necessary for those who want to speak to the people during our time that they understand the peoples` language and speak to them appropriately. Language here does not mean the mere words that one uses to advise people in their daily affairs. Rather it is deeper than this, it is the means that connects with their way of thinking and their way of understanding and comprehension.

The language of our time requires a number of things that the mufti must keep in mind:

A. To depend on addressing the minds with logic, not on exaggerations that would make false impressions. The greatest miracle of Islam is an intellectual miracle, it is the Qur`an that Allah used to challenge people with (Allah did not challenge them by making supernatural feats occur by the Prophet (pbuh). Society has never known a religion that respects intellect and knowledge the way Islam does.

B. To avoid the use of complicated expressions and phrases. This is why I use easy, accessible, familiar language and use some general words and examples to clarify what I want. This is because the majority of the viewers and listeners are not on the same level of knowledge and thought. Some are professors and some are the lowly students; some are traders or merchants and some are laborers; but all are required to understand and comprehend.

To get all the different levels to understand is a difficult task, but I have tried to do this to the best of my ability. I believe in following the middle course and being balanced in all affairs. This is why I am in between; I do not go all the way up to the level of the expert thus losing the layman, and I do not go all the way down thus losing the experts. Rather I have made my purpose to satisfy the expert while making the layman understand as well. This has been my methodology during my entire life. And I hope that I have done so in accordance to this or at least come close.

C. To mention the judgement connected with its wisdom and reason and attached to the general Islamic philosophy. In general, this is what has been followed in my fatawa and books. This is primarily due to the following two reasons.

1. This is the way of the Qur`an and Sunnah. When Allah gave the ruling on menstruation upon being asked about it, He says:

And they ask you about menstruation, say: It is a harm, so keep away from women during their menses and do not go unto them until they are pure. (2:222)

Allah then ordered the Prophet (pbuh) to clarify for them the reason behind this judgement - that is due to the harm - and this is a preamble to the judgement itself namely to stay away from them. In splitting the war booty between the deserving groups, from them are the poor, the needy, and the

wayfarer, Allah mentions the wisdom of this saying:
In order that it may not be a thing circulating only among the rich of you. (59:7)
This basically is a precaution so that the wealth is not circulating only between the rich while neglecting the rest of the levels - otherwise this would be a source of evil - that is a main feature of the transgressing capitalism.
Even the legislated acts of worship ordered by the Qur`an are attached to reasons and rulings that are accepted by the intact fitrah and the good intellect. In regard to prayer Allah says:
Verily prayer wards off abomination and evil. (29:45)
In regards to fasting Allah says:
So that you may be God-fearing. (2:183)
In reference to the required charity:
To purify them and to cleanse them with it. (9:103)
And in reference to the pilgrimage:
So that they may witness things that are of benefit to them, and mention Allah`s name during appointed days. (22:28)
Even in the Sunnah, whoever observes the rulings of the Prophet (pbuh) would see that it contains the wisdom of the ruling, the Prophet`s perspective, and his point of view from the Shari`ah. Concerning this is his saying to Umar. Umar went to the Prophet (pbuh) upset because he kissed his wife while fasting. The Prophet (pbuh) said to him: *Do you see that if you were to rinse your mouth (while fasting) then spit it out, would this have done any harm?* Umar said: *No.* So the Prophet (pbuh) informed him that the initiation of something forbidden does not necessarily mean that it is forbidden. The goal of a kiss is that it is the initiation for intercourse, but because intercourse is forbidden during fasting it does not mean that its initiative is forbidden. This is just like how putting water in the mouth is the initiation for drinking, but this initiative is not forbidden.
Also, in regard to this is the saying of the Prophet (pbuh): *The woman is not to marry one of her uncles or one of her nephews. If you do this then you would have cut off your relations.* The Prophet (pbuh) mentioned to them the judgement and informed them of the wisdom of its prohibition - to prevent the people from cutting off those whom Allah has ordered them to maintain relations with, i.e. not to disrupt the necessary contact between relatives.

Similar to this is the Prophet`s (pbuh) saying to Basheer Bin Sa(d. Basheer favored some of his children over others when giving gifts. The Prophet (pbuh) said: *Is it easier for you for them to be equal in righteousness?* Basheer said: *Yes.* The Prophet (pbuh) then said: *Then fear Allah and be balanced between your children.*

There is much of this in the Qur`an and Sunnah. The saying of Allah and His Messenger (pbuh) is evidence in itself, even if the purpose of the statement is not known. It is enough for us to know that He will not give an order except that it has benefit in it.

2. Those who doubt and cause doubt are many in our time. The majority of the people do not accept judgements without knowing their meanings or understanding their wisdom and purpose. This is the case especially when these judgements are not concerning pure worship. It is necessary for us to know the nature of our time and the nature of its people. We are to remove the hardships from their hearts by clarifying the wisdom of Allah in what He has legislated. With this, the people will receive the rulings with openness and acceptance. So whoever is doubtful then his doubt will go away, and whoever is a believer then his belief will increase.

Additionally, it is necessary for us to make the people realize that it is the right of Allah to burden His worshipers however He wants. This is through His Lordship over us, as well as our servitude to Him. To Him is the command just like to Him is the creation. This is why it is obligatory upon us to obey Him in whatever He commands and to believe Him in whatever He states, even if we do not understand the reason for the command or the core of the message. What is required from us is that we first say: *We hear and we obey.* And second:

We believe in it, it is all from our Lord. (3:7)

Allah does not command or prohibit anything except with an underlying reason. This is a matter that is authoritatively established. However, we are not always able to discern Allah`s wisdom with its details, and this is the reason for trials and tests which are built upon burdens rather, built upon people.

* Verily, We have created man from a tiny drop of mixed semen (from man and woman), in order to try him.* (76:2)

Fourth: Avoiding That Which Does Not Benefit People. One of the rules

that I have abided by is not to occupy myself, my readers or listeners except with what benefits the people and that which the people need during their life.

I will not waste a page discussing or giving any consideration to those who just want to argue or have the pretense of wanting to argue or to show-off their eloquence. Or to those who want to test the mufti and try to make him seem deficient, or delve deeply into subjects where they have no true knowledge, or to inspire enmity and trouble amongst people, or anything similar. This is because these things only harm and do not benefit, destroy not build, and divide not unite. There are some people who send Questions that include legislative puzzles to be solved, for example: *He intended but did not pray and he prayed but did not intend* or *A people spoke lies and entered Paradise, and a people spoke truth and entered the Fire*, etc. My response is simply to throw these into the wastebasket, because being occupied with things like these Questions is the work of the hollow and weak-minded.

Comparable to this are Questions that are connected to the matters of the unseen that are not supported by infallible texts. Such as the obscure religious and dogmatic Questions that cannot be handled at the intellectual level of the average people, where one fears that by indulging in these issues - with Questions

these also, I do not care to reply to them except only to remove doubts, respond to falsehood, clarify a ruling, or correct misunderstandings, etc. Imam Shuhaab Ad-Deen Al-Quraafy said the following in regards to this:

*If a person asking for rulings were to go to a mufti and ask him about issues concerning Allah`s Messenger (pbuh) or the lordship of Allah, asking about things that would not bring benefit to the petitioner - who is just one of the rude people. Or he may ask about difficult issues such as fine details of the religion, or ayahs that resemble one another [that may seem to contradict each other], or subjects that nobody discusses except the great scholars. The mufti knows that the aim behind theses Questions is just hollowness, meddling and interfering into that which does not benefit the petitioner. To begin with he should not answer him. He [the mufti] is to show him that he is ignoring him, and then say to him: `Occupy yourself with that which concerns you, like Questions about your prayer or your ways of dealings and do not get into something that can

destroy you due to your lack of readiness for it.`
If the petitioner has doubts that he puts forward to the mufti, then the mufti must receive it kindly and be gentle while using anything that can reach the person`s mind and remove the doubts. Guiding the creation is an obligation upon those who are asked.
What is better, is that this clarification is done with spoken words instead of writing. This is because the tongue can teach that which the pen cannot teach, for the tongue is alive and the pen is dead. Indeed all of the creation are worshipers of Allah, and the ones closer to Allah benefit the others, especially in religious issues and anything referring to the creed.*

Many times I would request that the petitioner - if I felt his seriousness and feared that the majority of the viewers or listeners would become confused - personally come to see me so we can give and take without being concerned about anything else or fearing anything else.
Among the Questions that I do not care for are those that deal with making a preference between Ahl-ul-Bait
and the sahabah, may Allah be pleased with them all, and the differences which existed between them, and things similar to that. The fact is that they have all returned to their Lord, and Allah decreed what took place.
The rightly guided Khalifah.

Umar Bin Abdul-Aziz was asked about the fighting between the people of Siffeen, so he said: *Allah has saved my hand from this blood of theirs, therefore I would not like for it to stain my tongue!*
The Questions that some people insist upon asking, and I have received more than one letter concerning this: Which one is better with Allah: Abu Bakr or Ali? And which one of them had more right to the khilafah
after Allah`s Messenger (pbuh)? Which one is better: Fatimah Az-Zahrah the daughter of Allah`s Messenger (pbuh) or A`ishah the Mother of the Believers and the wife of Allah`s Messenger (pbuh)? And similar to this: Seeking preferences between the prophets, like Isma`eel and Is-haaq, or Musa and Eesa.
These are Questions that having knowledge about will not give anyone strength in the religion or progress in the world. And for those who refuse to answer them, then there is no blame on them. It is also known that

anyone strengthbin the religion or progress in the world . And for those who refuse to answer them, then there is no blame on them. It is also known that whoever forms an opinion on these will never leave it. What I have said, in some of my replies to Questions like these, is that these look like composition assignments that were given to young students. These students were required to write in order to practice penmanship and improve their use of expressions. This might include distinguishing between night and day, summer and winter, the earth and the sky, a train and a ship, etc., where looking for a preference has no meaning for those with vision and insight.

Allah and His Messenger (pbuh) criticized the children of Israel because of their many Questions, their opposition to the Prophets (pbut) sent to them, and their Questions about things which are not necessary and have no use except that they end up confusing themselves. In regards to this, Allah mentions the story of slaughtering the cow and how they unnecessarily asked many Questions about it. And if they were to have slaughtered any cow then they would have obeyed the order. But instead they were overly strict, so Allah became strict on them. And Allah did not mention this story except that it may be as an admonition and an exhortation.

Among the Questions that I turn away from are those dealing with interpretations of visions and dreams. It has been announced more than once that my main concern is to clarify rulings and judgements not to interpret dreams. Rules and judgements have fundamentals that they abide by and starting points to begin from; but dreams have no rules or regulations. Their explanations differ with different individuals, situations, and times. And in general it is basically conjecture and assessment, except for those whom Allah has granted insight on these matters and taught them their explanations:

They said: `These are confused dreams and we are not skilled in the interpretation of dreams`. (12:44)

I have always responded to those requesting such information, `I am not Yusuf As-Sideeq [the prophet], but rather I am Yusuf Al-Qaradawi. Allah had graced Yusuf Al-Sideeq with this and He had taught him that which the others did not know.`

The truth is I am not good at this and am not determined to be good at it. But if the opposite were true, then it would have taken up all of my time.

This is because dreams do not end and people`s concern for their interpretations never ends. Currently this is especially true with women, dreams and visions occupy a large portion of their lives and thoughts.

Fifth: Balancing Between Rejection and Extremism. One of the main features of the methodology that I have followed is to constantly abide by the spirit of being intermediate and balanced between negligence and excessiveness. I am between those who worship anything modern (who want to change the clear established judgements in the name of progress and advancement) and those who hold that anything from the early times is holy and sacred (who want to keep everything the way it was as regards to Islamic rulings, sayings, and anything important).

Worshipers of Development:

As for these, they are the ones who do not want anything to remain as it is or any place to remain as it was. They want to change everything claiming that the world is developing and life is changing. These are the ones whom the educated ridicule by saying that they want to change the world, the language, the sun and the moon!

They would argue: Usury was unlawful in the previous times because the usurer was the rich and powerful and the one paying it was the weak and needy. But today, those who take usury are the workers or the weak employees who want to save money from their income by putting it in the bank so they can receive a certain amount of interest on it. And the banks who give the interest are the rich and powerful who benefit from these many deposits. So development and modernization thus make it necessary to change the ruling on usury. It doesn`t matter to them that the Qur`an and Sunnah consider this to be one of the top major sins, one of the greatest enormities, or that the Qur`an has declared that Allah and His Messenger (pbuh) will be at war with those who deal with usury! This is something that no mind can accept and cannot be allowed to be said; to move a legislative order from that which is in the circle of textually established unlawful actions - a known major sin - to the circle of legislated lawful actions.

As for the presentation that these modernists use as proof, it is un-Islamic and is based on falsehood. Whatever reason they have for the cancellation

of the prohibition against usury is only from what they have mentioned and obviously imagined? The prohibition of usury has more than one side and more than one reason. Some of them are economical, some social, some political, and some moral. Economists have explained these in various books, articles, and papers. And it is a must to return to the meanings of each one of these aspects.

Stating that the one who is benefiting is the one who receives interest from the bank is weak and not at all a correct picture. How many millionaires deposit their wealth in the banks for numbers of years? The interest received is phenomenal, and this is because the amounts have increased and the time period for deposits has increased thus making the interest greater. As for the weak and needy, they would not deposit - if they deposit - except for very small amounts. The interest on these amounts is small but the banks` benefit is large. And the depositor would not receive anything from these exploitive banks except crumbs of their huge profits. Believing that this person is the one who is benefiting is very unreasonable.

What is strange is that those who give Islamic rulings justify interest in the name of jurisprudence. But `secular` professors refute these verdicts in the name of modern economics and thought.

I mention this as an example of what is said by those who worship the idol of development and those who claim ijtihad so they can change definitive judgements of Allah and what is well known is that ijtihad is not permitted in definitive absolute things. Rather ijtihad is allowed only in matters that are open to opinions and thinking.

It is important to mention here that it is clear that the worship is of what they call `modernization` or `development.` An Arab president.

Said in his yearly address, concerning the equality of men and women:

*I would like to turn your attention to a deficiency [in rulings]. I will do all that I can to make up for it before my mission reaches its end. I would like to point out the equality between a man and a woman. This equality exists in schools, work places, farming fields, even in the police force. But it does not exist in inheritance since it remains that the male receives twice the female. This ruling was sufficient when man was superior over woman. But that was when the women were in a society that did not allow equality between man and woman. Girls were buried alive and were

treated with contempt. And here she is today advancing in the work field and taking care of her younger siblings. Is it not then logical to turn to the way of ijtihad through our analysis of this issue, and to look towards developing the judgements of the Shari`ah to suit the developing society?
We have mentioned before about prohibiting multiple wives through the understanding of the noble ayah and considering that Islam permits the Imam to put a stop to an allowable action if such a thing is in the benefit of the nation. And the rulers have the right as they are described as the leaders of the believers, to develop the rules and judgements to conform with the development of the nation, and the development of the meaning of justice and way of life.*
Those who are rigid in Islamic rulings:
Opposite to these `modernists` or `progressionists` who want to make everything lawful in the name of development, the changing of the times, the flexibility of the Shari`ah, etc., are those who want to make everything unlawful for the people. The closest thing to their mouths and pens is dispensing the word *Haraam*
without caring about the seriousness of this word and without putting forward sufficient proofs from the text of Shari`ah and its rules which prove it to be unlawful. A woman`s working is unlawful, singing is unlawful, acting is unlawful, television is unlawful, theater is unlawful, all pictures are unlawful, joint-stock companies are unlawful, cooperatives are unlawful, and the whole of life today is unlawful. This is in spite of the warnings in the Qur`an, Sunnah, and from the righteous salaf about dispensing the word *Haraam*, except if it is known that its unlawfulness is absolute in the Book of Allah or the Sunnah of His Messenger (pbuh).
Allah says:
Say: `Have you seen the provisions that Allah has sent down for you; then you made from it lawful and unlawful.`and Allah Said: `Has Allah permitted you (to do this), or do you invent (lies) against Allah`. (10:59)
And He says:
And do not say that which your tongue falsely describes: `This is lawful and this is unlawful`, in order to invent lies against Allah. Verily, those who invent lies against Allah shall not prosper. (16:116)
Imam Ibnul-Qayyim said:
*It is not permissible for the mufti to declare on behalf of Allah and His

Messenger (pbuh) that a thing is lawful or unlawful, obligatory or hated unless he knows that it is as such and its permissibility, unlawfulness, obligation, or hatred is defined by Allah and His Messenger (pbuh).
And if he finds anything in the books that he imitates and takes his religion from, then it is not his right to make declarations on behalf of Allah and His Messenger (pbuh) and go around telling the people these things. According to Allah and His Messenger (pbuh), this person has no knowledge.*
More than one of the salaf have said: *Be warned that if one of you should say: `Allah has made this lawful or Allah has made that unlawful.` Allah will say to him: `You have lied. I have not made this lawful or that unlawful.`*
It is established in Sahih Muslim, from the hadeeth of Buraida Ibnul-Haseeb, that Allah`s Messenger (pbuh) said:
If you surround a castle and they (inside) seek their surrender based upon the judgement of Allah and His Messenger, then do not base the surrender upon the judgement of Allah and His Messenger. For you do not know if you will apply Allah`s judgement on them or not? Rather, get their surrender based upon your judgement and the judgement of your companions.

Imam Maalik said:
*It is not the peoples` business or those before us from the salaf, whom we follow and whom Islam is dependent upon, to say: `This is lawful and that is unlawful.` But he should say: `I hate such and such, or like such and such.` As for lawful and unlawful, these are slanders against Allah. Have you heard the saying of Allah, Allah:
Say: Have you seen the provisions which Allah has sent down for you... (10:59)
Because the lawful is what Allah and His Messenger (pbuh) made lawful and the unlawful is what Allah and His Messenger (pbuh) made unlawful.*

Sixth: Giving the Fatwah Its Due through Explanation and Clarification.
I never agree with the way that some scholars, past and present, answer

petitioners by simply saying this is permissible or not permissible, that is lawful or unlawful, or right or wrong. They desire to make it short, avoiding lengthy discussion, so they can distinguish between thoroughly defining the fatwah and just categorizing it, otherwise the mufti would have been a teacher.

Ibn Himdaan mentioned in his book, Sifat Al-Fatwah Wal-Mufti Wal-Mustafti.

that some jurisprudents had asked: `Is this permissible?` and he wrote back: `No!` This is permissible with certain individuals and at certain times. It is not permissible that this become the rule when addressing lay people, or writing in a newspaper, magazine, or book that both the knowledgeable and layperson may read.

The truth is that when answering Questions, I consider myself a mufti, teacher, advisor, doctor, and guide. This may sometimes require making answers simple and brief, and at other times expanding with appropriate explanations and analyzations. This is done so that the ignorant might learn, the neglectful might be informed, the doubter might gain confidence, the rejecter might be convinced, the arrogant might be defeated, the scholar might increase in knowledge and the believer might increase in faith.

One should note the most important steps that I follow when explaining and clarifying, some may have been previously mentioned:

A. The fatwah has no meaning if no proof is mentioned with it. The beauty and spirit of a fatwah is the proof, as stated by Sheikhul-Islam Ibn Taymiyyah. When needed, it is required to discuss the proofs for those who differ concerning important issues. This is so the mind of the petitioner can be free from confusion and contradictions.

B. It is important to make mention of the wisdom and reason behind the fatwah. This is something we cannot do without especially during these trying times. Giving a simple fatwah without mentioning the legislative wisdom or the reason for its legality makes it very dull and unwelcome to many minds, as opposed to if its reason and wisdom were made known. It has been said: If you know the intent, the bewilderment will cease.

C. What I find to be useful in many situations is measuring and comparing between the Islamic stance concerning the issue being addressed to other religions, philosophies, and madh-habs. Long ago Ash-

Shaa`ir (a poet) said: *A thing brings out the good in its opposite * Al-Aakhar said: *With their opposites, things are distinguished *
What I am sure about, with a contented heart, is that whoever deeply studies Islam then studies the abrogated heavenly religions or the earthly deformed philosophies, it will be clear to him that Islam cannot be anything except the eternal way of Allah and His complete system. There is no room for comparison between it and the ways and systems of human beings. What this would in effect do is simply prove them incompetent, disabled, and troublesome. Where is the comparison between that which man makes and that which Allah creates?
Do you not see that the sword feels sick,
When it is said: This sword is sharper than a stick.

D. Another step is to prepare strange or unusual judgements with anything that can make it acceptable to the petitioners. Ibnul-Qayyim mentioned that for judgements that the people will be hesitant with, it is a must for the mufti to cite things before it, like an introduction and its proofs.
This is the Sunnah of Allah, Allah in His Mighty Book. We find within the story of Mariam
in suratul-Imraan, how her bestowal [of provisions] came to her at an unexpected time and in an unexpected way. Even Zakariyya
was surprised and said:
* `Oh Mariam! From where have you got this?` She said: `This is from Allah.` Verily Allah provides sustenance to whom He wills, without limit.* (3:37)
This serves as an introduction to the story of Zakariyya and how Allah bestowed him and his wife with Yahya
while they were two elderly people. The provisions that come to Mariam in an unknown manner while she was in the temple, gave hope to Zakariyya to request a son by supplicating to Allah, even if it was not clearly known how.
Also, the story of Zakariyya was introduced within the story of the Messiah and his birth without a father. When people became acquainted with the birth from two elderly people who had never given birth before, it was easier for them to believe in the birth of a child without a father.

Even with Allah creating what He wills and doing as He wills, He is also The Ever-Compassionate, The Ever-Affectionate. He deals with His worshipers with gentleness and guides them to that which is supreme and best.

E. There are fatawa that make unlawful for the mustafti something that he thought permissible or wanted and had a need for it. Here, the mufti should indicate a lawful alternative since he has blocked the way to the unlawful. There is nothing that Allah has made unlawful except that He has made something lawful instead of it.

Whoever asks us about depositing money in banks with interest and usury, then we prohibit him so that he will not be declared at war with Allah and His Messenger (pbuh). And we show him the legislated mudarabah, a partnership between two people or a group in trade or manufacturing, some participate with money, others with advising and others with labor. They split up the profits or losses according to what they agreed on.

Whoever asks about istikhara with suratul-Faatihah, or by drawing on sand, or things like that, then we clarify for him its unlawfulness and we prove to him that the Islamically legislated istikhara is praying two rak`ah followed by well-known and established supplications.

Whoever asks about fasting on the day of Jumu`ah we show that singling out this day is hated. We prove to him that the preference is for fasting on Mondays and Thursdays or on the three days of the full moon in every month (14th, 15th, 16th).

Whoever asks about giving charity to build a mosque in a country that has many mosques, we would clarify for him the ruling. And we would refer him to spend on things that are more important for the ummah - like spreading Islamic dawah and awareness, and countering the plotting by the Christians, Jews and Communists who want to rid this world of Islam. This is how spending `in the way of Allah` is during these times, as I have clarified in my book Fiqh Ul-Zakaah.

As such, whenever we declare something as unlawful or prohibit it, we should indicate something else like it or better. Allah has not made anything unlawful that people must have or that is a real necessity. Rather if they are coerced into that which is unlawful, then it becomes lawful.

Indeed Allah has made lawful the good things and has made unlawful the evil bad things. This is why you will not find a prohibited unlawful thing except that it has a certain allowable thing in its` substitute. And this is what the mufti must use to guide with.The Allamah
Ibnul-Qayyim said:
This will not come from anyone except the compassionate sincere advisor who deals with the mustafti according to his knowledge. His likeness amongst the scholars is like a sincere advising doctor amongst all medics; He protects the weak from that which can harm them and he prescribes that which can benefit them. This is the status of the religious and physical doctors.

In the Sahih, it is narrated that the Prophet (pbuh) said: *Allah has not sent any prophet except that it was binding upon him to direct his nation towards the good that he taught them and to prohibit them from the bad that he taught them about.* This is also the condition of the successors of the messengers and the inheritors of the prophets. Sheikhul-Islam was very concerned about the importance of this in his fatawa. Whoever looks attentively into his fatawa will find this to be clear.
The Prophet (pbuh) prohibited Bilal from purchasing one Sa(a of high-grade dates with two Sa(a of low-grade dates - to obstruct the ways that can lead to any kind of usury. Then the Prophet (pbuh) ordered him to sell the low-grade dates for dirhams and buy the high-grades with the dirhams he received. So the Prophet (pbuh) prohibited him from the forbidden and directed him to the permissible.
F. What the mufti needs to do is connect the judgement that is asked for to other Islamic judgements so that its fairness is elucidated and its beauty shown. Just taking a judgement that is isolated from others does not show the illuminating picture of the justice of Islam and the greatness of its legislation.
An example is giving the female half the amount that her brother gets from the inheritance of their father. Whoever takes this judgement by itself, will think - after the first look - that it is unfair to the female. But if we look at the complete picture of familial responsibilities and the financial obligations given to each, son and daughter, we will see that in this law is complete justice. This is because justice is not always equality, but rather it

is a balance between the rights of people and their obligations. If the son wished to get married he must pay the dowry to the one he will marry and he must spend on her even if she has wealth and fortune. But when the daughter gets married she receives and does not spend - and she lives in complete dependence on her husband`s wealth. With this we find that the son`s inheritance decreases due to his responsibilities, while the daughter`s inheritance remains intact. Simply put, the son is required to spend on his wife as well as children. The daughter is not required to spend on anyone. And if she has no family, then she spends only on herself. This is why the woman`s` share is not unjust - because the amount taken away from the female is spent on another female, the wife of her brother. And this is Allah`s justice.

Similar to this is cutting the hand of the thief. If one takes a simple look at this punishment it may be considered extremely harsh. But if understood, one would know that Islam guarantees its people a respectable way of life and regards self-sufficiency as the highest priority. This is why social solidarity is mandatory through obligatory-charity and other sources of income for the public treasury. One would also know that in Islam, knowledge is mandatory and good upbringing is obligatory. The thief will not have his hand cut except under specific conditions and regulations. This includes being clear of all doubts concerning the verification of the crime. If not verified, then the punishment is terminated due to the doubt. And from the doubts is that one steals during days of famine, or steals out of necessity, or steals from ambiguous wealth or property (i.e. like taking fruits from a tree where it is uncertain if somebody owns it), or anything else which would cancel any punishment on him. Interceding and withholding the punishment is possible if it does not reach the court, and terminating it is also possible if it does reach the court, especially if there are signs of true repentance by the thief.

However harsh this punishment may seem, what is harsher is the thief damaging the security of the whole society, and the severity on the people that sometimes reaches the extent that the innocent are killed in their own homes. Whoever looks at this complete picture will believe that the laws of Allah are beneficial remedies and are fair punishments:

An exemplary punishment from Allah, and Allah is Almighty All-Wise. (5:38)

G. Sometimes the mufti need not answer Questions from the petitioner, according to the muftis preference, such as Questions about the Qur`an: `Is it created or not created?` Questions like this are insignificant in our time and have no need to be discussed. There was a time when the Muslims were severely afflicted with evil due to this Question and a great trial encompassed the finest Muslim scholars with their leader being the Imam of the Sunnah Ahmad Bin Hanbal, may Allah be pleased with him. Reviving this historical problem has no meaning and there is no use for it. This type of bickering would simply waste the intellectual energy of the nation.

What is better for the petitioner is to ask about the miracles of the Qur`an, for example, so that he can convince the non-Muslims that this is from Allah and that it is a revelation from The All-Wise, The Ever-Praiseworthy. Or he may ask about some stories within the Qur`an so that he may gain benefit and inquire into the lessons within them. This would benefit not only him but also others who have open hearts and ears and who bear witness that this is the truth. Or he may ask about the laws and legislation in the Qur`an so that he can see in them Allah`s fairness with His worshipers and His mercy with His creation.

And who is better in judgement than Allah for a people who have firm faith. (5:50)

Similar to this are those who ask about the ayahs of Allah`s descriptions, like:

Over the throne He (Allah) is established. (20:5)

And the ahadeeth of His attributes, like *Our Lord comes down every night...* trying to ignite a war between the callers to Salafiyah and the followers of Ash`ariyah and Maturidiyah. Although I believe in the madh-hab of the Salaf, I find it to have more understanding and more secure and wiser. I do not like to create internal conflicts within Islam concerning partial differences while we are fighting many enemies who are armed to their teeth - like the plotting Jews, the malicious Christians, the atheist Communists, the greedy colonizers, and the heretical apostates.

What is obligatory is that we stand, all Muslims, as one row facing these people who differ on many things but agree on being against us, the Islamic ummah. It is not because of the religion, politics, or intelligence that we leave the real battlefield - against these ill-natured powers - to fight amongst ourselves. All of these side battles, partial differences, and

internal conflicts must stop now, if we truly understand our religion and realize the real concerns of our life. We must be like a solid wall, supporting one another.

Whatever points of differences may exist between us, there are more points that we meet and agree on. What should consolidate us is the saying of the mujaddid

As-Sayyid Rasheed Rida in his golden principles - we should cooperate on what we agree upon and excuse one another on what we differ about. This does not put a stop to respectable dialogues, and impartially researching and scientifically verifying the genuineness of differing opinions. However, the place for this is not on radio and television programs, as these programs address all people. Rather the place for this is in in-depth books, specialized magazines, etc., while at the same time abiding by the scholarly methodology of the subject, observing the proper etiquette of debate, and manners of researching and disputing, as was practiced by previous scholars.

What is oft needed as a clarification, is a return to things that complete and complement the subject that is questioned. Perhaps connecting it with things that compare or contrast with the subject, or anything other than these that the petitioner might need to know but did not ask about. A petitioner might ask about the prayers that take place in the night on the middle of Sha`baan . The mufti would answer it then he would shift over to another prayer that takes place at the beginning of Rajab

called salaatul-raghaa`ib

. This is because one thing always refers to the other.

Another person might ask about the Sunnah prayer before Fajr

. I would answer by clarifying the proper order of the Sunnah for all five obligatory prayers, so as to give him total benefit, and then end the matter with salaatul-witr .., etc.

A third person might be given a fatwah about the two rak`ah before the Friday congregational prayer and its significance. I would discuss that these two rak`ah are not the Sunnah that is done before the prayer. These are what those who enter the mosque do as a prayer of greeting to the mosque, even if the one giving the sermon is on the pulpit. This was established in the Sahih

through the story of Saleek Al-Ghatfaany. And I would further mention

the Sunnah after the Friday prayer that has been established through an authentic hadeeth. And perhaps this would take us to another point, warning the people about some of their actions, like performing the Dhuhr prayer after every Friday prayer because of their doubt concerning the correctness of their Friday prayer.
All of this must be said because of its usefulness, even if it is criticized by some. Ibnul-Qayyim said: *Whoever criticizes this, it is because of his little knowledge, narrow-mindedness and inadequate sincerity.*

The Prophet (pbuh) was asked about making wudhoo(with the water of the sea, so the Prophet (pbuh) said to them: *Its water is pure, and its dead (animals) are lawful.* The Prophet (pbuh) answered what was asked by saying that the water of the sea is pure, and he then included something useful that was not asked about - the lawfulness of its dead - as advice to them and a way of being kind.

Important Observations

Several important observations have been made during my career of giving fatawa throughout the years on radio and television. During this time, I have received thousands of letters from various countries and various types of people, young and old, men and women, and laymen and experts. Among the observations made are the following.

The Role of Religion in Life:

The **first** observation is that in our society religion still has a leading role in directing and influencing lives. There is no other message equal to it in strength. It is not a thing that is secondary or insignificant in the lives of the people, rather it is the center and the first inspiration in their lives. A proof for this is the outpouring of letters discussing many different things in every corner of life. They ask about creeds; the unseen; acts of worship; acts which bring one close to Allah; dealings; relationships; personal matters; familial affairs; and social and international relations. Various QUESTION arise where the petitioners wish to ascertain the correctness of their deeds and actions, and to get rid of the dissatisfaction of their Lord. If the religion was unimportant and far away from their interests, then the letters would not have reached this level of abundance and diversity - not

to mention the telephone calls and personal meetings.
This brings up to a number of facts to be considered:

First: The secularists - from the government, its` supporters, and other secular parties - who want to empty our society of religion or rule the nation without what Allah has legislated. They lead their people by force and rule them into a coercive and subduing manner. They lead them to things that the people do not accept nor like. This is not in the interests of the people because it spreads contradiction between the Islamic creed and our state of conscience, and between the Islamic system and reality.

Second: Those who call for the implementation of Islam - as a creed, law, way of worship, and as a leading force. These people try to raise the Islamic ummah so it can resume its historical role in guiding mankind must not despair due to the outcome of their days nor be apprehensive about their future and lose hope in their people. They must not lose hope, because the `foundation` for these people is Islam, and their `roof` is faith. No matter how much rust from negligence or dust from imitation has piled up on this roof, we will always be able to sand it down, clean it, and bring it back to its original condition pure and bright. And there is no doubt that this needs much effort and struggling.

Third: The extremist position that has been adopted by some who are fanatically religious, with the majority of them being obsessively devoted youths. What is meant by this is that the position of declaring all people as disbelievers, considering them to be heretics and apostates from the religion, or that they were never originally in the religion. This is a definite mistake since these people are still believers in their Lord, their Qur`an, and their Messenger (pbuh). They still ask about issues of the religion trying to distinguish between lawful and unlawful and obedience from disobedience. Whatever corruption has entered the creed, understanding, and rituals of these people who are declared disbelievers, is a result of ignorance, stultification, and cultural revolutions that does not take them outside of the Islamic ummah and does not remove them from the people who face the Ka`aba.

There is no doubt that amongst them are the disobedient transgressors, but by the permission of Allah also among them are the cautious ones and the ones who race in doing good works.

Women and the Religion: The second observation is that, in general, woman is more dedicated to her religion than man. It is apparent that Allah loves her and has specified for her feelings of affection, mercy, and sensitivity. He has made her closer to the naturalness of the religion than the man. It is no wonder that letters from women outnumber letters from men and young men. The women`s` safeguarding of their religion is greater, and their fear of accountability for wrong actions is stronger. This certainly makes us believe in the ideological and sociological onslaughts of the Western civilization who were able to conquer the Muslim woman in her home country and cause her to remove her Islamically legislated clothing and inherited traditions. But this is not the final victory, because the woman has not been totally deprived of her religious sympathy or Islamic creed. In the end, Islam still has the power to win the battle with some effort, planning, and cooperation from the callers (to Islam) and those zealous in their practice (of Islam).

We still see many uncovered women returning, by choice, to the shelter of modesty and abiding by the Islamic etiquette despite the gigantic efforts of those internal and external forces hostile to Islam. In cities like Cairo, Alexandria, Damascus, and Halab you find tens and hundreds of female college students returning to their religion and rejecting the following of foreign ideologies. They now wear the veil and long loose fitting clothing. This is now a common and familiar sight at colleges and universities. Before, there were days when these scenes were considered completely abnormal. This is not strange, many women and young women wear modern foreign dress and what it contains of exceeding the Islamic manners while seriously observing salaah, siyaam, hajj, umrah, and the rest of the Islamic pillars. This means that the seed of religion within their hearts has not died, and that a little protecting and caring for this seed is enough to make it grow, develop, and bear fruit. Soon, by Allah`s permission, the results will come forth, freeing her from the evil duality within her life.

The Religious Scholar and The Common People:

The last observation is that the mufti, or the religious scholar, has the ability to have great success. This is dependent upon him having a good understanding of Islam, a good ability to present it and teach it, and

treating people with the spirit of brotherhood, fatherhood, and love, and not as a prosecutor and interrogator. It is obligatory upon him to create a feeling within the people, towards the scholar, that he is like a father to the young, a brother to the old, and a friend to all of them. He is not a policeman trying to catch them in the act or a prosecutor seeking the most severe punishment. But rather, he is a lawyer defending them even when a judge rules justly in favor for them or against them.

It is a must that the jurisprudent mufti be with his petitioners like a psychologist is with his patient. They must have confidence in him and be at ease with him so they can tell about themselves and what is hidden in their hearts. I praise Allah that this was the spirit that connected me with those who listened to me and watched me. I opened my ears, heart, office, and house to them. I paid attention to them and listened to their problems and concerns despite the fact that my responsibilities were more than my available time.

I felt that some people wanted to talk about what was in their heart so they could be relieved of a heavy load carried. This made me provide them with an opportunity to relieve themselves, even if my concerns and pains increased every time I became familiar with the pains of the people and how many there were. Many people, male and female, revealed to me through their letters, telephone calls, and visits, their innermost personal and familial secrets. They trusted me concerning the most valuable things that they had kept to themselves. This is a trust that cannot be given a value, and this is a blessing that cannot be accepted except with gratitude.

All this gave me the ability to learn about many of the sad things that nobody discusses and much of the corruption that nobody sees. These are things that eat away at the core of the society and the essence of its structure. It was the religions` word that was the antidote, or at least the soothing ointment to the wounds of many of these people.

The destitute to his Lord,
Yusuf Al-Qaradawi

The Noble Qur`an

And Its Explanations

Quranic Advice

QUESTION :: *I seek an explanation for the noble ayah in suratul-Israa`a:*
**And do not pursue that which you have no knowledge...nor attain the height of the mountains.* (17:36-37)*
ANSWER : These two noble ayah were said by Allah as part of His wise advice to His worshipers within suratul-Israa`a:
And do not pursue that which you have no knowledge, surely the hearing and the sight and the heart shall all be question :ed thereof. And do not walk on the earth haughtily, certainly you will not penetrate the earth and will not attain the height of the mountains. (17:36-37)
In the first ayah, the Qur`an raises intellectual and scientific thinking within the Muslim. There are two types of intellects:
1. Superstitious intellect: this intellect believes in delusions, runs after falsehood, listens to all that is said to it, and follows everything. Superstitious intellect is rejected by Islam.
2. The other type of intellect is that which is acceptable by Islam. It is the intellect that adheres to proof, yields to logic in rational things, follows observations and experiments in material things, and uses the tools that Allah has granted it: hearing, sight and perception. These are the learning tools as Allah said:
And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts (senses) that you may give thanks. (16:78)
From this it becomes obligatory for a person to use his hearing; with hearing information is transferred from person-to-person by way of reports or narrations. Sight allows for observations and experiments that result in the sciences of the universe. Perception, meaning the intellect, affords the use of logic that in turn derives results from initial elements.
These tools are simply windows that allow people to look at the matters of life, the universe, the laws, the creation made by Allah as well as His commands and prohibitions. It is not then permissible to ignore or omit these, nor to follow assumptions, desires, rumors, and falsehood. This is why there are many ayah within the Qur`an that encourage investigation and examination:

***Will you not hear?* (28:71)**

***Will you not see?* (25:72)**

***Have you no sense?* (28:60)**

The difference between the guided believers and the misguided disbelievers is that the latter ignore the tools of learning and guidance they were given. As a result, they are not able to carry out their responsibilities:

They have hearts which they do not understand with, they have eyes which they do not see with, and they have ears which they do not hear with. They are like cattle, nay they are more astray. They are the heedless ones. (7:179)

This is why the ayah warned about neglecting these powers, Allah said, speaking to mankind:

And do not pursue that which you have no knowledge.

This means do not follow that which you have no knowledge, otherwise you might run after assumptions or after desires and superstitions. Use your hearing, sight, and perception. Allah will ask you about these tools:

Surely the hearing and the sight and the heart shall all be QUESTION:ed thereof. (17:36)

In summary, this is the meaning of the first ayah. As for the second ayah:

And do not walk on the earth haughtily, certainly you will not penetrate the earth and will not attain the height of the mountains.

*Do not walk on the earth haughtily * implies the type of walking by the conceited and arrogant. This should not be the manner of the believer, and this is not the walking of the worshipers of The Ever-Merciful. Allah has described the worshipers of The Ever-Merciful as those who:

* (25:63)

Why do you walk strutting about? Are you able to tear apart the earth? No matter how much you stomp with your feet you will not be able to do so! And no matter how much you extend your chin you will never reach the mountains in height. The first and best thing for you to do is to walk in humility and tranquility, sedately and modestly.

Do not walk above the earth except in humility.

For how many people under it were better than you.

Even if you have high rank, power, and dignity.

For how many people have died with more than you.

What is required from people is that they move about the earth with

humility, whether literally walking by foot or driving a car. There are deranged people who want to ravage the earth with their cars. Because they drive these huge bulky cars, they do not respect the manners of passage or the traffic rules. It is as if they want to wreck anything in their way or fly away without wings. Whoever does this, then he is from those who walk on the earth gaitedly, and does not walk modestly. Unfortunately, most of the accidents that happen in the street happen because of these people who walk on the earth haughtily or gaitedly.

So it is incumbent upon the Muslim who follows the manners and etiquette of the Qur`an to safeguard this aspect, walk on the earth easily, and not be like the renegade who struts about. The Prophet (pbuh) says: *Whosoever is too proud of himself and walks strutting about, will meet Allah with Him angry at him.*

This ayah came and was within the advice that Luqman gave to his son when he said:

And do not hold your head in haughtiness to the people, nor walk in the land conceitedly, Allah does not love any proud and boastful one. (31:18)

The Sun`s Course

QUESTION :: *Many scientists say that the earth revolves and the sun is stationary, while Allah, The Mighty and Sublime, says in His Noble Book:*

**Have you not seen how Allah merges the night into the day, and merges the day into the night, and He has subjected the sun and the moon, each one runs its course for an appointed term and that Allah is All-Aware of what you do?* (31:29)*

How is this so and how can we compromise between the opinion of science and the saying of the Noble Qur`an?

ANSWER : Some men of scientific knowledge said in this century or before it: `The earth revolves and the sun is stationary.` The sun being stationary is in opposition to what is apparent in the Noble Qur`an that states:

The sun runs its course to a settled place, this is the Decree of the Almighty, The All-Knowing. (36:38)

Allah is the One who created the night, the day, the sun and the moon, each one is travelling in an orbit with its own motion. (21:33)

Have you not seen how Allah merges the night into the day, and merges the day into the night, and he has subjected the sun and the moon, each one runs its course for an appointed term and that Allah is All-Aware of what you do? (31:29)

Generally what the Qur`an refers to is the sun`s course, motion, and orbit. But this viewpoint was taught long ago in celestial geography and has been proven to be scientifically incorrect. After it, other viewpoints came affirming that the sun also runs a course. They say that the earth revolves and that the sun itself runs a course the sun does revolve on its axis and is not stationary as said long ago.

Here we never find any contradiction between the Noble Qur`an and what has come to us through science in this perspective. Some people think that the revolving of the earth is not in agreement with the Qur`an, due to the Quranic statements that Allah laid the mountains on the earth so that it (the

earth) does not sway with us. And they say `revolving means instability.` But this is not true, because revolving is one thing and swaying and instability is another.

Allah laid out mountains on the earth so that it will not be unstable, does not sway, and will not be thrown off balance. This is similar to the way a boat moves on the sea. If it is light, the waves will toss it about and make it unstable as it travels. But if you put in something heavy, then it will cease to be unsteady and will stabilize even though it is moving. If you say that you placed this weight in the boat for it to remain stable during its constant motion, then your statement is correct. Allah, The Glorified and Exalted, has placed the mountains on the earth as pegs so that it does not sway with us. This is not in opposition to the earth being in motion and rotating. What is established is that the whole universe moves and flows. This is what science has established and the Qur`an is never in contradiction with it.

The Sky

QUESTION :: *Scientists say that the sky is the result of a number of colors forming together to obtain the color blue that we see. And Allah says in the Noble Qur`an:*
**Do they not look at the camels, how they were created And the sky, how it is raised high.* (88:17-18)*
What is the explanation for this?

ANSWER : Actually the ayah that the brother referred to does not contain any opposition or dispute with what scientists have said explaining the color of the sky. There is nothing in this ayah or any other ayah that contradict this. It is incumbent upon us Muslims to respect the sciences that are based upon observation and logic. This is an immense area...Islam accepts it and calls us to indulge in it, comprehend it, and partake in competing for its knowledge. But unfortunately we take manners from the foreigners before we take their sciences, even though science has no homeland, nationality, or religion. Science is taken from everywhere. A Muslim can participate in it as well as a kaafir [disbeliever]. This is because he would be undertaking observation and experimentation. We must believe in whatever is established by good observation and correct experimentation. If scientists have opinions concerning the analyzation of light, the colors of the rainbow, reflection of rays, etc. that have been examined by observations and proven by analyzations and experimentation, then we must respect these opinions and not think there is anything in our religion that contradicts them. But rather it is just the opposite, our religion - with all praise to Allah - has preceded science in many issues and has established many scientific facts even before modern science has proven them. Nonetheless, this is not the place to go into such details...I assure every Muslim that the Qur`an does not have a single ayah and that Islam does not have a single judgement that contradicts correct scientific observations.

The Rain

QUESTION :: *Scientists say that rain comes from the evaporation of sea water, and the Qur`an says:*
**And We send pure water down from the samaa`a.* (25:48)*
Isn`t this a contradiction?

ANSWER : My brother petitioner...there is no contradiction. The Qur`an states:
He sends down water from the samaa`a. (13:17)
And We send pure water down from the samaa`a. (25:48)
Rain does comes down from the direction of the sky, as stated by early and recent Quranic exegesists. These scholars state and explain the word samaa`a to mean the highest position. Samaa`a does not only mean the distant heavens. The word samaa`a in the Arabic language means: `Everything that is on top of you.` This means that all that is above you is samaa`a. It is even sometimes said that the ceiling is samaa`a. Whatever overshadows you is samaa`a. And it has been revealed in the Noble Qur`an:
Whosoever thinks that Allah will not help him in this life or in the Hereafter, let him then stretch a rope to the samaa`a and hang himself, or let him cut it and strangle himself, and let him see if his doing so will help him remove his rage. (22:15)
If he commits suicide, resentful of what Allah, The Mighty and Sublime, has decreed or because Allah did not help him or answer his supplication, etc. will his doing so remove what he rages at? So samaa`a in this ayah means ceiling.
When Allah said: *From the samaa`a* the meaning here is from the highest position, and this is true. Rain comes down from clouds. Allah directs these clouds, then the clouds send down water after it (the water) evaporates from the sea. The petitioner should know that the seas and oceans comprise approximately three-fourths of the planet. Seventy-one percent of the earth we live on is water - lakes, rivers, seas and oceans. The

powerful sun`s rays collide with this water and cause it to evaporate. This evaporation is something we can observe. We see it on the pot cooking above the fire, we see it on the sea, and we see it in the effects of humidity that we feel. All of this is the effect of evaporation caused by the sun`s rays. So where does the evaporation from these enormous bodies of water go? It goes up, until it reaches cold air, mountain peaks, etc. as known and explained by the learned. Then finally the rain comes down. Allah makes way on the earth for streams and makes the rivers flow. So in reality, the origin of rain is from the earth. It comes from the water that flows in the rivers or springs. Its origin is from the ground.

Allah created the earth and He created the water necessary for it. He can also take this water out from it. This is established in suratul-Naazi`at, when Allah, The Glorified and Exalted said:

And after that Allah spread the earth Therefrom, He drew out its water and its pasture (79:30-31)

Why does He say: *Therefrom, He drew out its water * when the water - or most of it - descends from above and does not come out from the ground?! Indeed He said this because the origin of water is from the ground. This was known even by the Arabs and Muslims of old, even Ash-Shaa`ir said describing the clouds:

They run carrying the sea`s water that ascended
And is it that it comes from the earth?

Another poet said:

The sea is what the clouds rain over
The clouds get no credit because it is the sea`s water

So this was known, discussed and elaborated on. So how - with us being in the age of science - can we reject this while those before us did not?

A thing that is created by Allah with His Exalted heavenly design is okay for us to say `Allah sent it down.` The Qur`an has come with this. Allah says:

and He has sent down for you of cattle, eight pairs (39:6)

Have cattle come down from the sky? And He says:

And We sent down iron, wherein is great strength, and many uses for mankind (57:25)

Has Allah sent down iron or do we extract it from within the earth? The meaning here of *coming down* is that Allah created this with an exalted

heavenly design.
So our Muslim brother, the petitioner, should be assured that there is never a contradiction between science and religion. But unfortunately there are, as I have been informed by those who associate themselves with the religious sciences, those who reject this and say: `Water does not come from clouds. Rather the clouds are only a strainer. Water comes from the heavens.` This is an incorrect statement to make, and it is not correct to oppose science with it. One should never say that the Qur`an contradicts science, because the Qur`an, as I have said, is clear about this. Sufficient for us is His saying: *Therefrom, He drew out its water and its pasture.*

Where Is The Fire ?

QUESTION :: *Allah, The Glorified and Exalted, says:*
**And vie in the race for forgiveness from your Lord, and for a Garden as wide as the samawaat and the `ard, prepared for the pious.* (3:123)*
Where is the Fire if Paradise is as wide as the samawaat and the (ard?

ANSWER : Actually the universe that we live in is just a small section, the samawaat and (ard are not limited to this. Even today we do not know exactly what the samawaat is. Above the samawaat is the Kingdom of Allah, The Mighty and Sublime, such that our minds cannot imagine. This is why Muslims say, as the Prophet (pbuh) has taught them to say after standing from the bowing position in prayer, *Our Lord, to you is the praise filling the samawaat and filling the (ard and filling whatever else You will.*
Modern science has informed us of measurements in millions of light years. The distance between us and some stars is vast and enormous, measuring in millions and thousands of millions of light years. This is something that has only recently become known and established. So if the wideness of Paradise is the samawaat and (ard, then that does not mean that there is no room for the Fire. Rather, there is room for the Fire and anything else in this huge, vast, enormous Kingdom. This Question: is an old Question`S :. The companions were asked about it, and before them

the people of the book asked the Prophet (pbuh) about the meaning of the ayah: *a Garden as wide as the samawaat and (ard.* They asked, *So where is the Fire?* and the Prophet (pbuh) would say to them: *Where is the night when day comes?* In a narration from Abu Hurairah, collected by Al-Bazzar and traced to the Prophet (pbuh), is when a man asked the Prophet (pbuh) about this. The Prophet (pbuh) said to him, *Do you see that when the night comes it covers everything? So then where is the day?* The man said, *The day is wherever Allah, The Mighty and Sublime, wills it.* The Prophet (pbuh) then said, *The Fire is where Allah, The Mighty and Sublime, wills it.* Ibn Katheer said in his exegesis referring to this information:

This contains two meanings: First, because we do not see the night when day comes, this does not mean that the night is not somewhere else - but we do not know where. Similarly, the Fire is where Allah, The Mighty and Sublime, wills it to be, and this is much clearer. Second, when day covers this side of the world, night is on the other side. Similarly Paradise is at the highest of the high - above the samawaat, under the Throne (of Allah). And its spaciousness is as Allah, The Mighty and Sublime, said, as wide as the samawaat and (ard, while the Fire is at the lowest of the low. So there is no contradiction between the size of Paradise being like the width of the samawaat and (ard, and the existence of the Fire.

And Allah knows best.

And It Is Binding On A Village*

QUESTION :: *I seek an explanation for the honorable ayah:*
**And it is binding on a village that We have destroyed that they shall not return.* (21:95)*
Who are the inhabitants of this village? Why were they destroyed? And where is their location?
*The village in this noble ayah is not intended to be any specific village. What is intended is any village. The statement *it is binding on a village* means that any village destroyed by Allah will not come back. This means that it will only return for judgement after it goes to the Hereafter. It will then receive its punishment and its reward. This also means that the punishment of the world does not reduce the punishment of the Hereafter:*
**And how many villages that rebelled against the commandment of their Lord and His Messenger, and then We called it to stern account and punished it with severe punishment. Then they tasted the evil of their conduct, and the end of their conduct was loss. Allah has prepared for them a severe chastisement* (65:8-10)*
So even though the village may be punished in this world, this does not reduce its account in the Hereafter. This is the inner meaning by Allah, reaffirming what He mentioned of the inevitability of its not returning, after He mentioned the previous nations.
**And it is binding on a village which We have destroyed that they shall not return.* (21:95)*
This statement means that its return is inevitable. It will return to Allah for its accountability and reward. And it is not intended to be any specific village as was understood by the brother petitioner.

The Meaning Of *Oh sister of Harun*

Allah, The Glorified, says in suratul-Mariam:

**O sister of Harun, your father was not an evil man nor was your mother a woman unchaste.* (19:28)*

Who is Harun in this noble ayah? Is he Harun the brother of Musa? How can she be his sister when there are hundreds of years between them? Or is this another Harun?

ANSWER : The Harun meant in this illustrious ayah is Harun the brother of Musa. The brother-sister relationship mentioned is not a literal one, because there are hundreds of years between Harun and Mariam. It is a figurative relationship. Mariam`s being the sister of Harun simply means that she is from his offspring and descendants. This is similar to what was said to a man from the Tamim tribe: *Oh brother of Tamim* and to the man from the Quraysh tribe: *Oh brother of Quraysh.* The statement *Oh sister of Harun* simply means *Oh you who are from the descendants of this righteous prophet, how can you do such a thing?* Even if she is not from his offspring and descendants, then she is related to him by way of serving and caring for the temple and by continuous worship in it. This is because serving the temple is reserved only for Harun`s offspring. So the meaning of: *Oh sister of Harun* is *Oh you who are related to this righteous prophet by serving and worshiping in the temple.*

It is also possible that the Harun intended in this ayah may be a righteous man from amongst her people during that time. Mariam took him as an example, and she resembled him in his asceticism, obedience, and worship. So they said to her: *Oh you who resemble and follow this man, your father was not an immoral man nor was your mother unchaste, so from where did you get this child?* Ahmad, Muslim, At-Tirmidhee, An-Nasaa`ee, and others have narrated that Al-Mugheera Bin Shu`ba, may Allah be pleased with him, said: *Allah`s Messenger (pbuh) sent me to the people of Najraan - and they were Christians. They said (to me): *Do you see what you recite: `Oh sister of Harun ` while Musa was before Eesa by such-and-such?* (They were objecting to Al-Mugheera). He said, *So I went back and mentioned this to Allah`s Messenger (pbuh), who said: *Did you not inform them that they used to name themselves by the prophets and righteous ones before them?* This prophetic explanation

clarifies that the Harun mentioned in the ayah may not necessarily be Harun the brother of Musa as was understood by the people of Najraan. Rather, he may be Harun a contemporary of Mariam as her people used to name themselves after prophets and righteous people. And Allah knows best.

Verily, kings, when they enter a town ruin it

QUESTION :: *I ask that you elucidate for us the meaning of the noble ayah:*
**Verily, kings, when they enter a town they ruin it, and make the noblest of its people abased. And thus they do.* (27:34)*
ANSWER : Some people have misunderstood this ayah. They understand to mean that any king who enters a country, even if it is part of his own kingdom, ruins it and makes the most honorable of people into the lowest. This is wrong and is not what is intended.
This ayah has come within the story of Bilqees, Queen of Sheeba, as was mentioned by the Qur`an in suratul-Naml. She was the queen whom the lapwing bird informed Sulaiman about:
I found a woman ruling over them, and she has been given all things in abundance, and she has a great throne. (27:23)
So our master Sulaiman sent to her a message beginning with:
In the name of Allah, The Most Merciful, The Ever Compassionate Be you not haughty against me, and come to me as Muslims. (27:30-31)
And then the queen gathered her people, consulted with them, and said to them:
I would not decide till you are present with me. (27:32)
They responded with:
We are great in strength and great in ability (for war) but the command is with you, so think over what you will command She said: `Verily, kings, when they enter a town they ruin it, and make the noblest of its people abased. And thus they do. (27:33-34)
This statement in the Qur`an is issued by the Queen of Sheeba. She was describing to her people that the effect of foreign kings who fight and

conquer when they enter whatever country. The result is that they ruin it and humiliate its people.

Actually this is done by any colonizer in any colonized country. They ruin the country and abase the worshipers. That is what they always do: *And thus they do*. This does not mean that any king or monarchy that enters a country ruins it, because Bilqees herself is a queen or monarch. Rather, what is intended is that if they enter it because of worldly matters, to conquer and dominate it, then they ruin it.

Some kings and queen are good and some are bad. So if an area is in the hands of good and righteous people then their rule will be a means for good and righteousness. However, if an area is in the hands of evil and corrupt people then their rule will be a means for evil and corruption. The Qur`an has mentioned some of the righteous kings and has also mentioned their opposites, those who were corrupt trangessors. The Qur`an mentions Taalut:

And their prophet said to them, `Allah has designated Taalut as a king for you.` They said: `How has he been entitled to become king over us, while we are more deserving than him, and he is not wealthy?` He said: `Allah has chosen him above you and has endowed him with knowledge and bodily strength.` Allah bestows sovereignty on whom He pleases, and Allah is Infinite, All-Knowing. (2:247)

And has mentioned to us King Dawood:

So they defeated them by Allah`s leave, and Dawood killed Jalut, and Allah gave him (Dawood) the kingdom and the wisdom, and taught him of what He willed. (2:25)

And King Sulaiman, who said in his supplication to Allah:

My Lord, forgive me and grant me a kingdom such as shall not belong to any other after me. (38:35)

The Qur`an also mentions Yusuf who said:

My Lord, you have indeed bestowed upon me an authority and taught me the interpretations of dreams. (12:110)

And mention is made of Dhul-Qarnain in suratul-Kahf:

Verily, We established him in the earth, and We gave him the means of everything. (18:84)

Dhul-Qarnain was the king who had victorious conquests in the east and west and built a dam, he said:

What my Lord had bestowed upon me is better, so help me with labor. (18:95)

When he finished building it he said:

This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. (18:98)
If the king or president of a country is righteous then he is one of the best people as stated in the hadeeth: *A day for a just Imam is better than sixty years of worship.*
Indeed he would be doing righteous actions, relieving problems, and removing oppression and that is more than what he could do in sixty years of worship.
The opposite of this is the Quranic mention of oppressive kings, like Namrood:
Have you not seen the one who argued with Ibraheem about his Lord only because Allah had given him kingship? When Ibraheem said: `My Lord is He Who gives life and ordains death.` He said: `I give life and cause death.` Ibraheem said: `Indeed Allah causes the sun to rise from the east, so can you make it rise form the west?` So was the one who disbelieved dumbfounded, and Allah does not guide the evildoers. (2:258)
Similar to him is Pharaoh, who exceeded all bounds and performed injustices:
Then he summoned all his people and made a proclamation to them: `I am your supreme lord.` (79:23-24)
And he said:
Oh chiefs! I do not know of any god for you other than myself. (28:38)
The reason for this transgression was the arrogant delusion of being a monarch. He also said:
Do I not possess the kingdom of Egypt, and these rivers which flow beneath me? Can you not see?! (43:51)
There is also the story of the king, who was mentioned in the Noble Qur`an in suratul-Kahf. This king would take the peoples` money without right:
There was a king after them who seized every ship by force. (18:79)
However, kingship itself and governing itself is not evil. Rather it is good for the righteous man just as the Prophet (pbuh) said regarding money: *Righteous wealth is a blessing for a righteous man.*
Similarly, righteous authority is a blessing for a righteous man. It is evil in the hands of the corrupt man, because there would be within his hands the

means to do evil and corruption.
This is the clarification in explaining the noble ayah in Question And Allah knows best.

What Is The Muddy Spring In The Story Of Thul-Qarnain?

QUESTION : *Allah, The Glorified and Exalted, said in describing Dhul-Qarnain:*

**Until, when he reached the setting place of the sun, he found it setting into a muddy spring. And he found a people there, We said: O Dhul-Qarnain, either you punish or you treat them with kindness.* (18:86)*

What is this muddy spring that the sun sets in? And who are these people that Dhul-Qarnain found there?

Answer : The story of Dhul-Qarnain has come in suratul-Kahf, but the Noble Qur`an has not told us who Dhul-Qarnain was? Nor has it told us the details of his story: where in the east and west did he actually go, and who were the people he went to? The Qur`an did not reveal this, and the majority of what has been narrated in suratul-Kahf has been without indicating any names or details. But this is due to wisdom that only Allah, The Mighty and Sublime, knows.

The purpose of Quranic stories, whether in suratul-Kahf or any other surah, is not to relate history and historical occurrences. Rather the purpose is to relate lessons, as Allah, Allah said:

Most certainly in their stories is a lesson for men of understanding. (12:111)

Here is Dhul-Qarnain, his story has a lesson in it. Allah has given a righteous king authority on the earth. Allah has given him a means for everything and despite this the king did not become a tyrant. He reached the east, he reached the west, and he was victorious in his conquests. The people accepted and obeyed him, the countries and worshipers obeyed him, and along with this he did not deviate from justice, but rather stood firmly within the limits of Allah. Just as he said to those people:

*Whosoever does wrong we shall punish, and then he will be returned to his Lord and He shall punish him with a terrible torment But whosoever

believes and does righteous deeds, he shall receive the best reward.* (18:87-88)

As for who these people are, the Qur`an has not made anything about them known to us. And if there was any religious or worldly benefit in knowing about them, then the Qur`an would have informed us and guided us to it.

Furthermore, where did the sun set? The Qur`an has also not made this known. All that we know is that Dhul-Qarnain proceeded westward until he reached the farthest place in the west and then he saw, with his own eyes, the sun setting in a muddy spring - and muddy here is the black soft unstable mud. So it was as if he saw the sun sinking into this muddy spring. If any one of us were to stand on the coastline during sunset, it would appear as if the sun were sinking into the ocean or setting into it, even though reality is other than this. Indeed the sun sets on one hemisphere and rises on another. Therefore what is intended by the ayah *He found it setting into a muddy spring * is that which is seen by and is apparent to the viewer.

Perhaps Dhul-Qarnain arrived to a place where the river meets the sea at a point of inundation, as where the Niles` water is turbid carrying mud. And when the sun sets it appears to the viewer as if it sets in a muddy spring or pond. The Qur`an did not define it exactly. But what is intended from this is that he went to the farthest point east, he went to the farthest point west, and he went to the people of Yajooj and Majooj. Along with all this he was persistent with his justness, his belief in his Lord, and his acknowledgement and recognizing the blessings that Allah gave to him in all of his actions, he built a huge dam from pieces of iron, and other things. Then he said:

This is a mercy from my Lord. But when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. (18:98)

The intention and the lesson is that a righteous king was given authority in the land and despite this he did not oppress, was not tyrannical, nor did he become deviant. As for the details, the Qur`an did not indicate any, nor did the Sunnah clarify any of the details such as time, place, people, etc. And there is no benefit for such a thing, because if there was any benefit then the Noble Qur`an would have mentioned them. The appropriate thing to do is to stop at whatever the Qur`an and Allah`s Messenger (pbuh) have come with and revealed.

OMITTING `Bismillah In Suratul-Tawbah

QUESTION : : *Why was suratul-Tawbah revealed without including `Bismillah?`*

Answer : Scholars have differed in explaining this, but I favor what was narrated by Imam Ali Bin Abu Taalib, may Allah be pleased with him, who said: * `Bismillah ir-Rahman ir-Raheem` is peace and security, while the Suratul-Tawbah was revealed to lift peace and security.*

So in reality this surah publicly announces breaking off the treaties and abandoning the covenants that existed between the Muslims and the polytheists, except for those treaties that were for a limited time, or the people did not break, or they had not conspired with anybody against the Muslims. As long as the pagans commit atrocities against Muslims and torture them, cooperate with the transgressing Jews, and as long as they double-cross the Muslims, then there will be no treaty nor security for these transgressors. There will be no laws or system, and there will be no preventive morals to restrain the Muslims against them. It thus becomes necessary for Islam to finish its account with them. This is when suratul-Tawbah was revealed, announcing the immunity of Allah and His Messenger (pbuh) from these people:

Immunity is declared by Allah and His Messenger from those whom you have made treaties with amongst the polytheists. (9:1)

The existence of Bismillah reflects mercy, it portrays The Beneficent The Merciful, and is a type of security for people. But this surah does not contain security. It states:

Then kill the polytheists wherever you find them, and seize them and confine them, and lie in wait for them at every place of ambush. (9:5)

And fight the polytheists all together, as they fight against you all together. (9:36)

So there is no choice except the sword, and in fighting there is no room for mercy and security. And Allah knows best.

Al-Qasitoon`القاسطون

QUESTION :: *I seek an explanation of Allah`s saying:*
**And as for al-qaasitoon, they will be fuel for Hell And if they tread the right path We will give them water to drink in abundance.* (72:15-16)*
ANSWER : This ayah was revealed in Suratul-Jinn. When the jinn heard the Noble Qur`an from the Prophet (pbuh) they went back to their people saying:
We have heard a wonderful Qur`an It guides to the right path, so we believe in it, and we shall never associate any partner to our Lord. (72:1-2)
* `And there are among us some who submit to the will of Allah and some who have deviated.` So whosoever submitted to the will of Allah has sought out the way of right conduct And as for al-qasitoon, they will be fuel for Hell!* (72:14-15)
Al-qaasit
means the unjust, the transgressor. It also means any one who has strayed from al-qist and has deviated from justice. Qaasit is different from muqsit. Muqsit means the one who is just and fair. Allah loves those who are muqsit, but He is angry with those who are qaasit. The word muqsit is derived from the verb aqasata (i.e. al-qist). And the word qaasit is derived from the verb qasata. The difference between these two verb forms is the hamza, ([or the first `a`], making the differences in meaning. These words are opposites: aqasata means justice, and qasata means transgression. Therefore what is intended by the word qasitoon are the transgressors who have transgressed against themselves, have not believed in Allah, and have not become Muslims. These people will be the fuel for the fire in Hell. But if they accept Islam, believe, fear their Lord, and become upright in the methodology of Islam, then the matters in their life and their way of life will become easy and blessings from heaven and the earth will come to them. This is the meaning of Allah`s statement:
And if they tread the right path We will give them water to drink in abundance. (72:16)

And in the same context Allah says:
And if the people of the towns had believed and had taqwa certainly We would have opened for them blessings from the heavens and the earth. (7:96)
So uprightness and taqwa is the way for provisions, pleasantness, and all the good in this life and the afterlife.
And whosoever fears Allah, He will make a way out for him And He will provide for him from where he does not expect. (65:2-3)
Had they observed the Torah and the Injeel and that which was revealed to them from their Lord, they would have eaten from what was above them and beneath their feet. (5:66)
Uprightness, faith, and abiding by the methodology of Allah and His limits is a cause for all of the good in this life and the afterlife.

Mus-hafs Belonging To The Sahabah

QUESTION :: *I read in the book As-Sideeq Abu Bakr on page 316, the ayah:*
Guard strictly the prayers, and the middle prayer and the asr prayer.
It was said that this ayah appeared in the mus-haf of A`ishah, Hafsah, and Umm Salamah. What is your respected opinion in this, knowing that we read in the Qur`an that we possess, that has no falsehood in it, the saying of Allah:
**Guard strictly the prayers, and the middle prayer.* (2:238)*

ANSWER : Some of the sahabah had specific mus-hafs for themselves. In these mus-hafs, they would put things like explanations and commentaries or any other kind of additional clarifications. What the brother read is an addition to what is in the mus-haf known today. If it appeared in the mus-haf of A`ishah, Hafsah, and Umm Salamah then it is nothing more than an explanation. Some ahadeeth have come from the Prophet (pbuh) clarifying that the middle prayer is the asr prayer; this is the most correct concerning this ayah.

The scholars and Imams have differed during the time of the sahabah over what exactly is the middle prayer? Is it fajr, dhuhr, asr, etc.? But the correct thing that has appeared in the hadeeth is that it is the asr prayer.

It may be that A`ishah, may Allah be pleased with her, put in her mus-haf *and the asr prayer.* In those days there was no specific manner of writing to distinguish the original text from the explanation. In other words, there were no parenthesis that explanatory words could be placed in, nor was there different color ink that any addition to the original text could have been written in. Some narrations appeared without *and* or *and the middle prayer the asr prayer*. While others did have the *and* or *and the asr prayer*. Scholars have said that this is a coordinating conjunction and not a correlative conjunction [i.e. this is a description and not another category (of prayer)].

Therefore the addition is a type of explanation and is not the words of

Allah, The Mighty and Sublime. This is why it was not placed in the mus-haf of Uthman, nothing was written in that mus-haf except the words that Gabriel conveyed to Muhammad (pbuh) during the last conveyance, and whatever was unanimously reported from the sahabah. As for the explanations and side notes, Uthman took all of them out from the mus-hafs, and it was this that then became the standard opinion of the sahabah, the tabi`een, and the Muslims who followed them. And this is what has been unanimously agreed upon during all times. This is why not one of the prominent reciters, not from the sahabah, the tabi`een, those after them, or from the seven reciters, or from the ten reciters, have recited with what is in the mus-haf of A`ishah or other than her.

The authority that we have is the mus-haf of al-Imam, the mus-haf of Uthman, which has been unanimously accepted by the Islamic ummah throughout all generations. It has been transmitted over the centuries and is now a necessary point of knowledge from the religion. Anything additional to this is nothing more than an explanation. Like the recitation of Ibn Mas`ood in his Mus-haf: *So fast three days continuously.* The scholars have considered the word *continuously* as a type of explanation. Ibn Mas`ood added this word after he heard the prophet (pbuh) clarifying the ruling for fasting as an expiation for swearing, that it be three continuous days. If Ibn Mas`ood was in our time then he would have written this between parentheses, in different color ink, or as marginal notes.

But in their time nothing like this was known, like how to differentiate between the original and the explanation. This is why the Islamic nation does not consider this to be originally a part of their Lord`s book. Rather, what is original is the mus-haf within our possession that has in it no falsehood whatsoever, and that the ummah has unanimously agreed upon in it is its surahs, ayah, letters, and rules of reading and recitation. No book in the world has been maintained in the manner that the Illustrious Qur`an has been maintained, and no book has been protected by Allah Himself except the Noble Qur`an.

Indeed! We are the One Who has revealed the Qur`an, and We will most surely preserve it. (15:9)

Concerning Different Recitations

QUESTION : : *I entered one of the mosques to wait for prayer and I took one of the available mus-hafs so that I could read whatever I possibly could in the Qur`an before the salaah. I came across Suratul-Room, and read until reaching the noble ayah:*

**Allah is He who created you in dhu`f (a state of weakness), then gave you strength after dhu`f, then after strength gave (you) dhu`fa (also weakness) and gray hair. He creates what He wills. And it is He who is The All-Knowing, The All-Powerful.* (30:54)*

*I was shocked to find the word *dhu`f\* and \*dhu`fa* accented with a dhamma (*(* that adds the sound *oo*) at the three locations in the ayah. This differs with how I have memorized the ayah, how I have heard it from huffaadh, and how I have read it in various mus-hafs printed in Egypt and accredited by Al-Azhar University. And this is why I thought to myself that this was a printing error, especially since the mus-haf was printed in India and had no scholarly organization, like Al-Azhar, accrediting it.*

I would like to know your point of view. Maybe you have an explanation, or perhaps it is a different recitation than what is read in Arab countries. I seek clarification and explanation.

A.R.J - Ad-Doha, Qatar

ANSWER : First, I thank the brother for his sense of protectiveness regarding the Book of Allah, The Almighty, and his seeking to read whatever he can from it. Second, I thank him for taking the initiative to ask when he was in doubt, so that he can arrive to certainty. This is the obligation of the Muslim, to ask when he does not know and not to rush to judgements. Indeed to cure a sickness, one must ask.

I assure him that what has disturbed and excited him is not an error in printing, or a linguistic or religious error. Recitation with the accents fat-ha (*(* adds the sound `aa`) or dhamma are correct for *dha`f or dhu`f* and *dha`fa or dhu`fa* in the noble ayah. Five of the seven standard recitations recite them with dhamma, while Asim and Hamza recite them with fat-ha. Al-Farah said: *Dhamma is the dialect of Quraysh and fat-ha is the dialect of Tammim.*

What is known is that the most common recitation here in eastern Arabia is the recitation taken from Hafs as taken from Asim. This is what the mus-hafs that we read have been printed according to. And this is also the most common recitation in India and Pakistan, to the best of my knowledge. Therefore it is required to place a fat-ha on the word in the Indian mus-hafs, since the recitation of Asim is with the fat-ha. The majority here and in India take the recitation of Asim by way of his student Hafs, so how did the dhamma get there? One would have to refer back to the books on recitation, such as the book Al-Qira`aat As-Sab`i by Abi Amr Ad-Daany and An-Nashr Fil Qira`aat Al-Ashr by Ibnul-Juzry. Doing so allows one to know the difference between the Indian mus-haf and the other available mus-hafs.

It was narrated from Hafs that he chose the dhamma in this ayah, differing from his sheikh, Asim. This was due to a hadeeth narrated from Ibn Umar that is marfoo`a

. And it has come to us that Hafs said: *I have not differed with Asim about anything in the Qur`an except on this letter [i.e. the accent on this letter].*

Ibnul-Juzry said: *The use of both is confirmed from him (Hafs), fat-ha and dhamma.* And it has been transmitted that Al-Haafidh Abi `Amr Ad-Daany said: *My preference is the narration of Hafs - taking both sides, the fat-ha and the dhamma. I follow Asim in his recitation and I agree with Hafs in his choice.* Ibnul-Juzry said: *I accept both of them and I recite with both of them.*

By this we know that the Indian mus-haf does not depart from the recitation of Hafs, even if Hafs differed with his sheikh, Asim. Perhaps our Indian brothers preferred this because the `dhamma` is the dialect of Quraysh, and the Qurayshi dialect has its own great merit. Also, the marfoo`a hadeeth has come with this recitation. It has been documented and expounded upon by Imam Ahmad Bin Hanbal, Abu Dawood, and At-Tirmidhee that Atiya Al-Awfy said:

*I recited to Ibn Umar: *Allah is He who created you in dhu`f, then gave you strength after dhu`f * (with the dhamma). He then recited: *Allah is He who created you in dha`f, then gave you strength after dha`f...* (with the fat-ha). He then said: *I recited to Allah`s Messenger (pbuh) the way you recited to me. And he agreed with me the way I agree with you.*

be reliable - due to the weakness of Atiya Al-Awfy. Still, the two recitations are established and definitely confirmed, and there are no objections to either one of them.

All praise is to Allah. One will not find a book that has reached such a level of maintenance, safe guarding, and detailing in its exactness of words and letters. Nor in the way it is read and recited with the types of duration`s and assimilation`s like the book of the Muslims, the Book of Allah, the Glorious Qur`an.

Indeed! We are the One Who has revealed the Qur`an, and We will most surely preserve it. (15:9)

The Creation Of The Heavens And Earth In Six Days

QUESTION : : *Allah said in His Mighty Book:*
**Indeed your Lord is Allah, Who created the heavens and the earth in six days and then He rose upon the Throne (in His own manner).* (7:54)*
What is the meaning of `created the heavens and the earth in six days?` I have read in one book on exegesis that Allah, The Glorified and Exalted, created the heavens and earth in six days - meaning in six phases - and we do not know if he created them in six days or six years. Please clarify.
A Radio listener

Answer : What is certain is that these six days are not like our days that are determined by night and day and that it is not twenty-four hours as we know it. Rather, days as we know them came into existence after the creation of the sun and the earth, and the occurrence of night and day. So how can the original creation of the earth be in these types of days?

In Suratul-Fussilat there is clarification and details of what Allah had created in these six days. He says:
*Say: do you disbelieve in Him who created the earth * (41:9)
It may be that these days consist of six periods and nobody knows its duration except Allah, Who defines each day by whatever action is completed in it (i.e. whatever is created). This may refer to six astronomical cycles that we do not have knowledge about, that is different from our days that are connected to the solar cycle. Or this might refer to six development stages that passed over the creation. All of this is possible. An examination of the language also helps us to understand this better and the religion does not prevent this.
Day in the language of the Arabs meant a time period that was distinguished by what happens at other times. Today, time is distinguished by what determines an actual day - the rising and setting of the sun. While in the days of the Arabs, time was distinguished by the occurrence of

battles and fighting. Allah said:
And verily a day with your Lord is a thousand years of what you reckon. (22:47)
And Allah said in describing the Day of Resurrection:
In a day the measure whereof is fifty thousand years. (70:4)
Why did Allah create the heavens and the earth in six days when He was and is able to create them within a single moment? Allah, Allah says:
*Whenever We intend a thing, We only say to it: *Be* and it is.* (16:40)
Maybe the wisdom in this - and Allah know best - is that His worshipers should take a lesson from this creation. A lesson of patience, abandoning haste, and taking ones time in things. This is why it has been said: *Patience is from the Most-Merciful and haste is from the shaitan
.* And Allah knows best.

Regarding

Prophetic Traditions

A people who have put a woman in command of their matters will not succeed

QUESTION : :: *What is the extent of authenticity for the hadeeth that states: *A people who have put a woman in command of their matters will not succeed.* Some of those who claim to uplift the woman refute this hadeeth saying: *It contradicts the hadeeth, `Take half of your religion from al-Humairaa.**

ANSWER : Ignorance is a great calamity and when combined with desires it is then the greatest catastrophe.

And who is more astray than one who follows his lusts, without guidance from Allah? (28:50)

This is why it is not strange that when ignorance and desires are in abundance, a person rejects an authentic hadeeth and authenticates a rejected hadeeth.

The first hadeeth is authentic and is narrated from Abu Bakr, may Allah be pleased with him. He said: When Allah`s Messenger (pbuh) was informed that the people of Persia are now under the queenhood of the daughter of Kisraa, the Prophet (pbuh) said: *A people who have put a women in command of their matters will not succeed.* This hadeeth was collected by Al-Bukhari, Ahmad, An-Nasaa`ee and At-Tirmidhee. Muslim scholars throughout time have accepted this and have built upon it the ruling that a woman cannot have public leadership over men.

One must take a look at the latter hadeeth from the aspect of its isnaad and narrators, *Take half of your religion from al-Humairaa.* Al-Haafidh Ibn Hajar said: I do not know a chain of narrators for it, nor have I seen it in any book of hadeeth except An-Nihaya by Ibn Katheer and he did not mention who documented it. Al-Haafidh Imad Ad-Deen Ibn Katheer said that he asked Al-Mazy and Ath-Thahabee about it and they did not know anything (about it). This is the result of looking at this hadeeth from the aspect of its isnaad and narrators.

Furthermore, if we look at it from the aspect of its content and text, we will find that logic rejects it and reality refutes it.

(A) How can the Prophet (pbuh) order us to take half of our religion from al-Humairaa - meaning A`ishah - alone? And what should we take from the rest of the sahabah, and they are many? Which half should we take? And which half should we leave?

(B) The word `al-Humairaa` is the diminutive and beautification of the word `Hamraa` (red). It is from the words of flirtation and simplicity that were permissible for the Prophet (pbuh) to mention in the ahadeeth that deal specifically with his women. The Prophet (pbuh) would not mention this during general occasions of teaching and guiding the ummah, as this would not be the appropriate time.

Reality also proves that the scholars of Islam did not take from A`ishah half, a fourth, or even a tenth of their religion. Not by way of narration, nor from the side of education.

In reference to this narration, we find thousands from the sahabah - men and women - who shared and partook in transmitting the guidance of their Messenger (pbuh) his sayings, actions, rulings, and decisions. A`ishah was just a single person from this large number and no matter how much she has narrated it does not exceed the narrations from Abu Hurairah.

And in reference to education, jurisprudence, and fatawa, it is not accepted by logic or historical facts that A`ishah be singled out with half of the religion. Where is the share from the big sahabah like Abu Bakr, Umar, Ali, Bin Mas`ood, Abi Bin Ka`b, Mu`adh Bin Jabal, Zaid Bin Thabit - the companions of this class and the companions after them, like the four Abdullah`s: Ibn Umar, Ibn Abbas, Ibn Amr, and Ibn Zubayr and others?

Hadeeth concerning the greatness of people must be taken with severe caution. And the Huffaadh have determined that the first thing that leads to hadeeth fabrication is the great personality of an individual, especially the ones who had thorough supporters and extreme enemies. A`ishah, may Allah be pleased with her, was one of these.

In Suratul-Noor in the Mighty Book and in the authentic Sunan are good things about A`ishah that disassociate her with any hadeeth characterizing her with excessiveness and exaggeration. Ibnul-Jawzy stated in the introduction to his book Al-Maudu`aat: *There is nothing better than the saying: For every hadeeth you see opposing intellect, differing with the

fundamentals, and contradicting reports (narrations), then know that it is fabricated.*

Tormenting The Dead With The Crying Of Their Family Over Them

QUESTION : :: *I've read, in some books, a hadeeth attributed to the Prophet (pbuh), who says: *Indeed the dead are tormented with the crying of their family over them.* I rejected this because of the Quranic precept that has established a person will not be asked about the sins of another: *And no bearer of burdens shall bear the burden of another.* (6:164) How can this agree with tormenting the deceased with the sins of those living and crying over him? Is this hadeeth authentic or not? If it is authentic, then what is its meaning? And how can we compromise between it and what is in the Noble Qur'an?*

ANSWER : This hadeeth is authentic and its authenticity is agreed upon. Bukhari and Muslim have documented it from Ibn Umar with the wording: Hafsah cried over Umar (when he was stabbed), so he said: 'Calm down my daughter! Do you not know that Allah's Messenger (pbuh) said ' and he cited the hadeeth.

Another narration states: When Umar was stabbed he passed out, so they cried and shrieked over him. When he regained consciousness he said, *Did you not know that Allah's Messenger (pbuh) said: 'Indeed the dead are tormented with the crying of the living.'* This was collected by Bukhari and Muslim from the hadeeth related by Anas. Also in Bukhari and Muslim is a hadeeth related by Umar: *The dead will be tormented in their grave when anyone wails over them.* Al-Bukhari, Muslim, Ahmad, and At-Tirmidhee also reported a hadeeth related by Al-Mugheera with the wording: *Whosoever is wailed over will be tormented with the wailing.*

The important thing is that the hadeeth is established from more then one sahabah with authentic chains of narrations and from many directions. As-Suyootee even classified it as *Mutawatter.*

There is no room for doubt in its authenticity. This leaves nothing except

researching its meaning, and compromising between it and the noble ayah. This was attempted by the early scholars and they have mentioned a number of explanations that Al-Haafidh Ibn Hajar recorded in his book Fat-hul Baari. It is enough here to mention the most important and preferred of them - without following the method of classification established by Al-Haafidh.

First, the intended meaning of torment is the linguistic meaning, `sheer (mental) pain`, and not necessarily the torment of the Hereafter. The deceased will feel pain from what he sees of the anguish of his family and what he hears from their crying over him. What is known is that the deceased, within his grave, is not separated from his family and relatives and their state of being. At-Tabaranee narrated with an authentic chain leading to Abu Hurairah: *The actions of worshipers are shown to their deceased relatives.* The ahadeeth ruling is marfoo`a and there is no room for other opinions. An-Nu`man Bin Basheer declared it marfoo`a, Al-Bukhari documented it in his tareekh (history), and Al-Haakem authenticated it.

Al-Haafidh said: *This is the choice of Ja`far At-Tabari from the early scholars. Ibnul-Murabet and Ayaad, who both followed him, also preferred this. And Ibn Taymiyyah and a group of the later scholars supported this. They all used the hadeeth of Qaylat Bint Mukharama, who said: `Oh Messenger of Allah (pbuh), I had a son and he fought alongside you on the day of Rubtha, then he got a fever and died. I could not hold myself from crying!` So Allah`s Messenger (pbuh) said: `It is better for one of you to befriend somebody in this life with goodness, and if he dies you istarjah! I swear by The One who has the soul of Muhammad in His Hand, if any one of you cry, then your dead will cry due to your crying. So Oh worshipers of Allah, do not torment your dead ! This is just a portion from a long hadeeth with a reliable chain of narrators documented by Ibn Abi Kaythama, Ibn Abi Shaibah, At-Tabaranee, and others. Also At-Tirmidhee and Abu Dawood documented a part of it.*

Ibnul-Murabet said: *The hadeeth of Qaylat is nass in this subject, thus we hold fast to it.*

Second, the meaning of torment is the reproving done by the angels to

him due to his family tormenting him. Ahmad narrated from Abu Musa, and it is traced directly to the Prophet (pbuh): *The dead will be tormented with the crying of the living. If the wailing woman says (crying out to the one who died) `Oh my helper! Oh my supporter! Oh my clothier!` Then the deceased will be placed on his knees and it will be said to him: `Are you the one who helps her? Are you the one who supports her? Are you the one who clothes her?`* Ibn Maajah narrated it with the following wording: *He will be put in his place, and it will be said to him: Are you as such?* And At-Tirmidhee narrated it with this wording: *There is no deceased who dies and a woman wails over him saying: `Oh my protector! Oh my sustainer ` or anything similar, except that Allah sends two angels interrogating him: Are you like this?*

Al-Bukhari reported in his book Al-Maghaazi from the hadeeth related by Nu`man Bin Basheer, that he said: *Abdullah Bin Rawaha fainted, then his sister began crying and saying: `Oh my protector! Oh this Oh that!` So when he woke up he said: `You did not say a thing except that it was said to me: Are you as such?*

Third, what was chosen by Imam Al-Bukhari, and he was absolutely certain about, is that the meaning of `crying` in the hadeeth is a specific type of crying - wailing. The meaning of `the deceased` person is also specified, that is the one to whom wailing was a part of his way and life. He was a bad example for his family, or he knew that this was their way and he neglected to forbid them from it.

Bukhari mentioned proof for this, and among them is the saying of Allah: *Oh you who believe, save yourselves and your families from a Fire.* (66:6)

And the ahadeeth, *All of you are guardians and all of you are responsible for what you guard over.*

There is no soul that is killed unjustly except that a trace of it will be upon the first son of Adam (Qabeel). This is because he is the first one to commit murder.

This means that the deceased will be tormented due to his deficiency in raising his family, his negligence in disciplining them and teaching them, and also because of his inadequacy in his responsibility of guardianship which Allah has put upon him. He is ordered to save his family from the

Fire the same way he is to save himself. So the reality is that he will be punished because of his own negligence and sins not because of the sins of his family, in other words he will not carry the sins of anyone else. What supports this explanation is that the Arabs, in their days of ignorance, used to request their family to mourn and wail over them after they died. One of them said:

If I die wail over me, as much as I was worth
Rip apart the clothes, Oh daughter of Ma(bad

There is no punishment for crying without wailing. It has been related that Abu Mas`ood Al-Ansari and Qurtha Bin Ka`b said: *Allowable for us is crying without wailing, upon a misfortune.* Ibn Shaibah and At-Tabaranee documented it, and Al-Haakem authenticated it.

Al-Haafidh said, after stating these and other points: *One is to compromise between these points. It would come down to the differences of individuals. For example it can be said: Whoever`s way is to wail and his family followed his way, or he requested them or informed them to do such a thing, then he is tormented for what he has brought about. And whosoever knows that his family wails and neglected to forbid them from it, then if he is accepting of what they do he will be punished and if he is not accepting he will be tormented with interrogation: `Why were you neglectful?` And whosoever took care of all this, and forbade his family from disobedience but they opposed him and did such a thing, then his torment will be to see those of them who opposed him and had their boldness in disobeying their Lord. And Allah knows best what is proper.*

There is another point mentioned by Al-Manawy in Al-Fayd, namely that the meaning of `deceased` is one on the verge of death. And `torment` is `when one is at the point of death and the people around him scream and cry`, his suffering will thus increase and the agonies of death will become more severe, he will be tormented with this.

Al-Iraqi said that it is better to say that hearing the sound of crying is tormenting, the same way we are tormented with the crying of a child. Although this hadeeth`s wording is vague and not specific, Al-Karamani put it in its proper perspective. So here `tormenting` is used with its linguistic meaning as indicated in the first point, but `deceased` has been explained to mean `on the verge of death`.

This clarifies that the hadeeth does not oppose the Qur`an, and it explains how the principle of individual responsibility is determined. This also clarifies that there is no doubt in the authenticity of this hadeeth since there is more than one authentic explanation.
Allamah Al-Manawy said: *Some of the noble people have said: We have determined it to be a known mistake of the one who becomes rigid and objects [to the hadeeth] when he hears the ayah, *And no bearer of burdens shall bear the burden of another.* Or a mistake of the one who puts fault on the narrators of this information [i.e. the hadeeth] and similar correct information narrated from scholar to scholar up to Umar Al-Farooq, his son, and others.*

What is necessary to mention here is that our lady A`ishah, may Allah be pleased with her, thought the same as the petitioner when she heard this hadeeth. So she rejected the narrator, assuming that he was opposing the noble ayah. She accused the one who narrated it from Ibn Umar, may Allah be pleased with them, with forgetting or making a mistake. And she said that he did not hear the hadeeth in its proper context. In a narration from Muslim she said that Allah`s Messenger (pbuh) said: *Indeed he will be tormented with his disobedience or his sins, and his family will cry over him.* In another narration from her: Allah`s Messenger (pbuh) passed by a Jewish woman whose family was crying over her, so the Prophet (pbuh) said: *Indeed they are crying over her, and indeed she is being tormented in her grave.* Reported by Al-Bukhari. And in another narration she said: *Rather, Allah`s Messenger (pbuh) said: *Indeed Allah will increase torment on the disbeliever with the crying of his family over him.* She also said: *The Qur`an is enough for you: `And no bearer of burdens shall bear the burden of another.` (66:6)* Collected by Al-Bukhari.
Al-Haafidh Ibn Hajar said: *These explanations from A`ishah differ. And there is a feeling that she did not answer this hadeeth with another hadeeth but rather with her feeling that this opposes the Qur`an.*
But the last narration from A`ishah establishes that the deceased is increased in torment with the crying of his family. Then what is the difference between to be increased in torment with whatever his family did and to be tormented from the beginning (because he did not stop his family)?

If we take the apparent meaning, then it will oppose the Qur`an. This is why the scholars did not agree with the stance of A`ishah - and there is no infallibility attributed to anyone except Allah`s Messenger (pbuh).
Al-Qurtubee said that A`ishah denied this and her judgement that the narrator forgot or made a mistake or heard some and did not hear the rest is farfetched (i.e. incorrect) because the narrations for this specific meaning are many and decisive. So there is no way to reject it since it is authentic.
And Sheikhul-Islam Ibn Taymiyyah said: *A`ishah, the Mother of the Believers, had some viewpoints like this. She would refute a hadeeth with a kind of explanation and ijtihad, while her belief (or assumption) is false in meaning and the matter is not as such.*

Haste Is From Satan

QUESTION :: *We have heard two sayings repeated on numerous occasions, and one contradicts the other. The first saying is *Haste is from Satan.* And the second is *The best of piety is haste.* Are these two statements from prophetic ahadeeth or not? If they are ahadeeth then how do we compromise between the two? And if they are not, then which is correct and which is incorrect?*
ANSWER :: In regards to the first statement, it is a part of a hadeeth with the wording: *Patience is from Allah, and haste is from Satan.*
The natural disposition of man praises patience and rebukes hastiness. Past and present scholars have agreed upon this, and it has even been said: *Whoever has patience will receive what he exp
and in haste is regret.* Al-Marqish said, *Oh my friend be not in a haste, because a prerequisite of success is not to be in a haste.* Al-Aakhar said, *A person dismisses patience for some necessities, but the result of haste are inaccuracies.* And Amr Ibnul-Aas said, *A person will always get remorse as the fruit of haste.*

Haste is from Satan because as was said by Ibnul-Qayyim, it is recklessness and carelessness in the worshiper. It prevents him from firmness, dignity, and forbearance. It makes him put things in places they do not belong. It brings evil and prevents good. And it is born from two corrupt things: haste before the proper time and negligence. There is a hadeeth that states *(Allah) will answer the worshiper as long as he does not rush.*

As for the other saying *The best of piety is hastiness,* Al-Ajloony said in Kashf Ash-Shifaa`a: *This is not a hadeeth. But its meaning has been narrated from Al-Abbas, may Allah be pleased with him: `A good thing will not be perfected except with haste, if one hastens for it he will make it pleasant.` Also, it has become a famous saying: Indeed waiting is more severe than death!*

The word `piety` is broader in its meaning than simply doing good deeds, it included every righteous action that brings a person closer to Allah or that benefits the people. And hastening with good, pious and righteous action is a praiseworthy thing. The Qur`an and Sunnah have authorized this. The noble Qur`an states:

It is those who vie in good deeds, and they are foremost in them. (23:61)

* and they hasten in all good works, and they are among the righteous.* (3:114)

So strive as in a race in good deeds. (5:48)

And race forth in the way to forgiveness from your Lord, and for Paradise. (3:133)

This other saying is correct in its meaning and is not in contradiction with the hadeeth *Haste is from Satan.* This is because intellect cannot make a judgement that contradiction exists between two sayings or issues except if their rejection is established from every angle and they cannot be brought together in any way. However, if it is possible to connect one of them with a certain case or situation, then there is no contradiction.

Researchers have indicated that patience is praiseworthy and that haste is condemned under three conditions:

First, that it is not an action where its goal is apparent obedience to Allah. If it is an action of obedience then what is good is to haste in doing it,

anticipating good, to be quick in it, as Allah has ordered. Sa`d Bin Abi Waqqaas narrated that the Prophet (pbuh) said: *(Having) patience in everything is good, except in actions for the Hereafter.*

A righteous man was in the bathroom, he called a boy to him and ordered him to give charity (from the man`s money) to so-and-so from the people. So the boy said: *Can you not be patient until you get out of the bathroom!* The man responded: *I have this intention so I would like to hasten with it. I would not be at peace with myself if I changed (my mind)!*

It has also been narrated from Ali, may Allah be pleased with him, that the Prophet (pbuh) said: *Three things Oh Ali, do not delay: salaah when it comes, janazah when it takes place, and the widow when she finds a good husband (for herself).*

Related to this hadeeth is a story documented by Ibn Durayd and Al-Askaree: One day Mu`awiyah, in the company of Al-Ahnaf Bin Qays, said: *There is nothing equal to patience.* Al-Ahnaf said: *Except in three: hurrying with righteous actions, hastening in preparing your funeral, and marrying a woman you are responsible for - to a qualified man.* A man then said: *We are not in need of Al-Ahnaf to tell us this.* And another man asked *Why?* So he responded with *Because we have this from the Messenger of Allah * and he mentioned the hadeeth.

Al-Ghazali narrated that Haatem Al-Asam said: Haste is from Satan except in five things, and indeed it is from the Sunnah of Allah`s Messenger (pbuh): *Feeding the hungry, preparing the deceased, marrying the young (virgin), paying a debt, and repenting from sin.*

And it was said to Abu Aynaa: `Do not haste. For haste is from Satan!* So Abu Aynaa said: `If this was so then Musa would not have said:

And I hastened to you, my Lord, that you might be pleased. (20:84)

The second: requirement is that certain actions be done without certainty, firmness, and appropriateness. However, after one becomes sure and certain, and puts forward the necessary things before action - such as studying, istikhara and istishara, then there is no room for taking ones time and refraining. At that point the virtue of patience will change into the lowliness of slackening and sluggishness. Everything that exceeds its limit

will turn into an opposition against it. This is why it has been said, `Do not haste with the hastening of a klutz and do not refrain with the refraining of a coward.` Ash-Shaa`ir said, *If you are a possessor of a good mind then be a possessor of good determination, because the corrupter of a good mind is hesitation * The Noble Qur`an states:
And consult them in the affairs, and when you reach a decision place your trust in Allah. Surely Allah loves those who put the trust in Him. (3:159)

Third, a person should not be afraid of losing opportunities. If there is a matter that has a fixed time to it, then one should not overdo it in patience and firmness to the extent that the limited time will pass by and he will miss the available opportunity. After that he will then be full of regret and the regret will be of no use. Al-Raajiz said regarding this, *Seize the occasion, for the occasion - if not taken - you`ll find yourself forsaken * And with Allah is success.

Correcting A Misunderstanding Of The Hadeeth: *Oh Allah give the spender a compensation*

Question : *There is a hadeeth where the Prophet (pbuh) said: *There is not a day that the sun rises except that two angels call: `Oh Allah give the spender a compensation and the miser a ruination`.* Although this is what it says, in real life we see the opposite of this hadeeth! We see people spending, giving charity, and doing good actions while they are confined in their livelihood. And we see others who are greedy and who do not spend a penny for the pleasure of Allah and their financial situation is on the rise. So is this hadeeth authentic or a lie? And if it is authentic then where is the compensation of the spenders and the ruination of the misers?*

ANSWER: The mentioned hadeeth is authentic and agreed upon. Abu Hurairah narrated that Allah`s Messenger (pbuh) said: *There is not a day that the worshipers awake in, except that two angels descend. One says: `Oh Allah! Give the spender a compensation.` And the other says: `Oh Allah! Give the miser a ruination`.*
Other ahadeeth have been narrated with similar meanings, all supporting

this meaning. Among them is what was transmitted by Muslim and At-Tirmidhee and narrated by Abu Umamah from Allah`s Messenger (pbuh): *Oh son of Adam, if you give away what is in excess it is good for you, and if you hold on to it, it is bad for you.* And is there anything more truthful than what the Book of Allah states, urging one to spend and conquer the causes of being cheap:

Satan threatens you with poverty and prompts you to abomination (evil deeds), whereas Allah promises you His forgiveness and Bounty, and Allah is Infinite, All-Knowing. (2:268)

And whatsoever you spend of anything, He will replace it. And He is the Best of providers. (34:39)

Ibn Katheer explained this meaning in his exegesis: * whatever you spend in accordance to what Allah has ordered you with and what He permitted for you then He will substitute it for something else in this world. And in the Hereafter there is a reward and recompense as was established by ahadeeth and the saying of Allah: `Whatsoever you spend of anything, He will replace it.`*

What has caused confusion with the petitioner is his measurement of compensation and ruination in the scope of wealth, but the matter is greater and deeper than this. Compensation is the repayment that Allah, The Ever-Rich and The Ever-Generous, rewards to His worshipers who spend, and He is more generous than limiting it only to wealth. Rather, it can be having a righteous family, or outstanding children, or a healthy body, or a blessing in whatever little you have. And it can be some things that are purely intangible like being guided to the truth, succeeding to what is good, feeling comfort, having tranquility in the heart, having love towards the souls of the creation, and feeling the delight of faith and the pleasure of Allah, Allah. All of this is for the righteous servants of Allah, in addition to what Allah has prepared in the Hereafter that no eye has seen, no ear has heard, and no mind perceived:

No soul knows what joys of the eye have been kept hidden for them as reward for their deeds. (32:17)

The reward of Allah for the spenders in His cause is too great for it to be limited to this worldly life.

While the Hereafter is better and everlasting. (87:17)

The Hereafter is greater than to just be limited to materialism. Those

people who understand, know that spiritual sustenance is more precious than all of the worldly goods that we see. And the scales of Allah and His Messenger (pbuh) do not measure things like how the scales of this world do. Read these verses:

Say, `In the bounty of Allah and His mercy, therein they should rejoice, it is better than that which they amass. (10:58)

And do not even look at the worldly wealth We have let some pairs of the unbelievers to gain, it is only the allurement of the life of this world that We try them with therein, but your Lord`s provision is better and everlasting. (20:31)

Possessions and offspring are the temptations of the life of this world, but good deeds are everlasting and better as a hope of reward from your Lord. (18:46)

Whosoever desires the tillage of the Hereafter, We shall give him increase in his tillage, and whosoever desires the tillage of the life of this world, We shall give him of it, and in the Hereafter he shall have no share. (42:20)

And observe these ahadeeth: *The rak`ah of fajr is better than the world and what is contained in it.*

Going and coming in the cause of Allah is better than the world and whatever is contained in it. And a position in Paradise due to one of you being whipped is better than the world and whatever is contained in it.

If it is now clear to us the meaning of the angels supplication: *Oh Allah give the spender a compensation,* then the supplication of the other angel should also be clear: *Oh Allah give the miser a ruination.*

Ruination is the reward and punishment that Allah gives to the miser. This also is not limited to the loss of wealth. It includes effects on the body, the family, the children, social relations, etc. It could be anxiety, uncertainty of the heart, and a depression that can ruin a person`s life. Any of these it would prevent one from enjoying their abundance of wealth and make them live in constant anguish. All of this is for the miser, in addition to its like in the Hereafter:

And the torment of the Hereafter is yet more grievous. And they have no protector against Allah. (13:34)

In some ahadeeth there are things that support the concept that the two angels` supplication are in conformity with what is in the Qur`an, such as

Allah saying:
So as for him who gives (in charity) and is god-fearing And believes in the best (reward) We shall facilitate for him the path of ease But as for he who is a miser and thinks himself self-sufficient And disbelieves in the best (reward)We shall facilitate for him the path of adversity. (92:5-10)
So here, facilitating the path of ease agrees with the angels saying: Give the spender a compensation. And facilitating to the path of adversity agrees with the angels saying: Give the miser a ruination. This is what proves that the matter is broader in scope and greater in gravity than it only being a compensation and ruination in wealth.

Say good or remain silent*

QUESTION : *Allah`s Messenger (pbuh) said: *Say good or remain silent,* so is excessive talking unlawful in light of this hadeeth?*
ANSWER : There are numerous ahadeeth that have come from the Prophet (pbuh) warning against the diseases of the tongue. Among them is *Whosoever believes in Allah and the Last Day should say good or remain silent.*
And The Prophet (pbuh) has said: *Allah gives mercy to the one who says good thus gaining benefit, or keeps silent thus being safe (from saying wrong).*
Too much talking causes a person to get entangled in many wrong things. The tongue has diseases... Imam Al-Ghazali has counted up to twenty diseases, such as lying, backbiting, slandering, false testimony, oaths that lead to ones destruction, attacking peoples dignity, speaking about things that do not concern you, mocking and putting others down, and many others. Further, Sheikh Abdul-Ghani An-Nablusi has counted up to seventy-two disease of the tongue and has included much detail on this.
If a person speaks too much, then he is subject to say wrong, to say things by accident, and to chew people`s flesh in their absence [i.e. backbiting]. This is why safety is in remaining silent. This does not mean that a person

should keep his mouth shut and not breathe a
watch himself so that he does not speak except what is good and what pleases Allah, The Mighty and Sublime.
Long ago people used to say: *If speaking has the value of silver, then silence has the value of gold.* And Ash-Shaa`ir said:
Oh people guard strictly you statements.
Do not let them bite you for they are like serpents.
How many in the graves were victims of their statements.
And to whom even the brave dreaded their arguments.
In this world and the next, a person will see the result from the mistakes of his tongue. He will be afflicted and tormented with tremendous harm because of his tongue, beware of slips of the tongue. This is why it was said:
A stumble of the tongue can be deadly for the young.
But a stumble of the foot is mere, soon he`ll be fine.
He`ll be thrown head first due to his stumbling from his mouth.
And his stumbling from his leg will heal over time.
And it was also said: *You possess the word. But when you say it, the word possesses you.* This is why a person must not be too talkative.
Most people who talk a lot say wrong things, and thus they become the subject of discussion among people. It is obligatory upon the believer, who keeps Allah in mind and fears Him, to know that one`s speech is a part of his actions, it will be counted for or against him. Indeed the Divine recording pen does not pass over a single word uttered by a person except that it will record it in a book.
Certainly We have created man, and We know what his soul whispers to him. And We are nearer to him than his jugular vein There are two recording angels sitting one on the right and one on the left Not a word does he utter, but there is a watcher by him ready. (50:16-18)
So whoever knows that their words are exactly like their actions, written, calculated and counted upon them, then their speech will decrease to only that which concerns them this is the safe side.

In Defense Of Sahih Al-Bukhari

The magazine *Al-Araby*, printed in issue no. 87 on Shawwal 11 1385 (corresponding to February 1966) an article by As-Sayyid Abdul-Waarith Kabeer in the section *You Ask And We Answer.* This was a refutation to the Muslim researcher who named himself *Jaabir Atharaat Al-Kiraam* and who defended the companions and Al-Bukhari. The writer did not even print all that he had to say, but within the refutation was the following statement.

* I do not accuse Abu Hurairah, Al-Bukhari or any others among the companions or originators of the `Sahih` with inventing or making up ahadeeth And I do not say about any hadeeth that it is weak or fabricated only because it does not conform with the intellect or logic. Rather it is because this is the view of many of the scholars and jurisprudents, past and present alike, like Imam Ibn Taymiyyah, Al-Qastalaani, Ath-Thahabee, Al-Baihaqi, Ad-Daaraqutnee, Al-Haithamee, As-Suyootee, Al-Asqalani, and others!

Speaking about fabricated ahadeeth is something that cannot fit into the pages of this section But despite this, I accept your challenge Jaabir Atharaat Al-Kiraam. I ask you, how could it make sense that the Messenger, peace be upon him, would state in some narrations: *The differences of my ummah is a mercy* or *The differences of my companions is a mercy,* when Allah states in His decisive book:

That you should establish religion, and be not divided therein. (42:13)

He, The Magnificent Being, also states:

And hold fast to the Rope of Allah, all of you together, and be not divided. (3:103)

And verily, those who disputed regarding the Book are in deep discord. (12:16)

I only wish that the reward is true, *Whosoever feeds his brother bread until he is satisfied and gives him water to drink until he is quenched, Allah will distance him from the Fire by seven trenches, and what is between two trenches is a distance of five hundred years*. So what do you think of the reward of one that daily feeds ten poor people until they are

satisfied and gives them drink until they are quenched?
Does it make sense that the Messenger (pbuh) says: *Indeed this world is unlawful for the people of the Hereafter, and indeed the Hereafter is unlawful for the people of this world,* when Allah, The Glorified and Exalted, says in His decisive Book:
But seek, with what Allah has bestowed upon you, the home of the Hereafter, and do not forget your portion of this life. (28:77)
Say: Who has forbidden the ornament of Allah which He has produced for His slaves, and the good (lawful) things which He has provided. (7:32)
How can he say *Plague is a jabbing from your brother the jinn.* and in another narration *from your enemy the jinn?!* And say: *The good (deeds) of the righteous are the evil (deeds) of the close ones (to Allah)?* How can he say: *Make your bathrooms (in the shape of) scissors, because it diverts the jinn away from your children?!* Or say: *It is upon you (to eat) zucchini, indeed it increases the intellect And it is upon you (to eat) lentils, indeed it has been sacredly mentioned on the tongue of seventy prophets?!* Or *Decorate your tables with buql (dry peas and beans). Indeed it is a discouragement for Satan?*
That is not all, Oh Jaabir Atharaat Al-Kiraam! In Sahih Al-Bukhari and other books of hadeeth, there are things much worse than this in opposition to what Allah has ordered for His worshipers and has sent down in His decisive Book.
Allah said:
They ask you about menstruation, say: `It is a harm.` So stay away from women during their menstruation and do not approach them until they have been purified. (2:222)
This is something clear-cut, namely that a man is not to approach his wife while she is in menstruation. But Al-Bukhari and his companions, may Allah pardon them and forgive them, attribute that Lady A`ishah in *The Book of Menses* said: *The prophet would order me to put on an eezar and he would baashi me while I was in menses.* And they also attributed this to Maimoonah, another one of the wives of the Messenger.
What is it that the people understand from these ahadeeth? Nothing except that the Messenger used to have intercourse with his wives during the times of their menses, in opposition to what Allah has ordered!! Do you or

any of the Muslims accept this? And does it make sense that this evil act is performed by the Prophet, the master of the Prophets?!
Listen to this, Allah states in Suratul-Nisaa`a and Suratul-Ma`idah the following regarding the ruling for purification from janabah:
* Or if you had intercourse with women and cannot find water then perform tayammum with clean earth, wiping it over your face and hands * (4:43 and 5:6)
But Al-Bukhari states that A man went to Umar and said: *I am in janabah and can not find water.* Umar said to him: *Do not pray.*
But the biggest (contradiction) is from Zaid Bin Anas with an authentic chain of narrators according to the conditions of Al-Bukhari and Muslim. Ibn Hazm authenticated it in his book Al-Ihkaam, and it was documented and expounded by At-Tahaawi in Mushkil Al-Athaar, who said: *Hail was coming down during Ramadhaan and Abu Talha said: `Hand me some hail`. And he ate from it while fasting! So I said: `Do you eat hail while you`re fasting?` And he said: `It is hail that has come down from the sky and we purify our stomachs with it. It is neither food nor drink, but rather it is a blessing!` So I went to Allah`s Messenger (pbuh) and informed him about this and the Prophet (pbuh) said: `Take it from your uncle.`* If this is true - Oh Jaabir Atharaat Al-Kiraam, then eating hail during Ramadhaan does not break the fast. There is no way that a Muslim would say such a thing, even if it was narrated a thousand times in *Al-Bukhari*, *Muslim* and all the authenticated books!
Due to this and its like, we request the purification of the books on exegesis and hadeeth from these lies and nonsensical things Oh Jaabir Atharaat Al-Kiraam. After this are you still insistent upon your challenge? In any case, I am ready to put on my gloves.*
We ask you to clarify and provide your opinion regarding these words from the standpoint of Shari`ah. Particularly with what is connected to Sahih Al-Bukhari and the doubt raised concerning it, as this book has its own place in the soul of every Muslim.
ANSWER : I and all Muslims, rather all impartial people, were taken aback by what was printed in the last issue (Feb. 1966) of Al-Araby regarding prophetic ahadeeth in the section *You Ask And We Answer* by Mr. As-Sayyid Abdul-Waarith Kabeer. With a title that stood out in bold letters, the readers were shocked by this evil attack on the greatest

book in Islam after the Qur`an, Al-Jami` As-Sahih Al-Bukhari. For twelve hundred years this ummah has expressed acceptance and approval towards this book generation after generation. It accepted the general and specific from it, to the extent that if one were to try to lighten the impact of a mistake made one might say: At least he didn`t make a mistake in Al-Bukhari! But this magazine printed a large title that read, *All of Sahih Al-Bukhari Is Not Authentic; Ahadeeth Are Not Fabricated, But Are Totally Rejected.*

I paled and became cold with fright as soon as I saw this alarming title used to challenge the feelings of the Muslims. It impacted their thoughts like a destructive rocket. I have not met anyone that has read or heard about it except that they rejected it, renounced it, and said *la hawla wala quwwata illa billah*

and *inna lillahi wa inna ilaaihi raaji`oon.*

It confused people and it even confused me. How could this evil be published by an Arabic magazine within a Muslim country, printed with the money of the Muslims and edited by Muslims, as we understand from their names!

The strange thing is that the author of this alarming title used a dishonest methodology to prove his opinion, a methodology that reflects his lack of knowledge, lack of character, and lack of religion. He began the attack on Sahih Al-Bukhari by mentioning a group of ahadeeth declared to be fabricated or baseless by a consensus of scholars. There is no need to mention these ahadeeth. They were defeated in their early stages through the efforts of scholars who spent their whole lives in the cause of serving the prophetic traditions and filtering out the forgeries and fabrications within them. It was said to Abdullah Bin Al-Mubarak: *These ahadeeth are fabrications!* He responded, *The great scholars live for them.* Abdullah said the truth, indeed they did live for them, and praise be to Allah these fabrications were destroyed. Allah preserved His religion and fulfilled His promise:

Indeed! We are the One Who has revealed the Remembrance, and We will most surely preserve it. (51:9)

There is no doubt that the preservation of the Remembrance, the Qur`an, is completed by the preservation of what clarifies it and explains it. And that is the Sunnah that Allah mentioned:

And We have sent down to you the Remembrance; that you may explain clearly to mankind what was sent down to them. (16:44)

It is obvious that this man`s efforts were not induced by seriousness when he gathered a group of well-known false narrations, such as: *I recommend lentils for you, for it has been sacredly recommended by seventy prophets*, etc. The topic that was originally discussed was filtering the books of exegesis and hadeeth from impurities and Judaic traditions. What about these books that he refers to? Where does he get a narration such as: *Make your bathrooms (in the shape of) scissors ,* etc.?

What was raised in this article caused readers to believe that the books of hadeeth have narrated these and accepted them as true, or that scholars of hadeeth have remained quiet about exposing their status, and this is not true at all. This proves that the purpose behind this attack was to create confusion and doubt in Islam, its sources, and its scholars. And to do this he used seriousness, mockery, and anything that could cause destruction.

What is even stranger than this, is that the writer cited ahadeeth that are known to be false. He then said (and I still cannot believe what he said): *That is not all, in Sahih Al-Bukhari and other books of hadeeth, there are things much worse than this in opposition to what Allah has ordered for worshipers and has sent down in His decisive Book.*

Oh Allah! In Sahih Al-Bukhari and other books of hadeeth, are there ahadeeth that are much worse then these fabrications mentioned by the author?! I swear by Allah that if this is true then this man is the greatest discoverer in modern times. He has unveiled facts that have been hidden from the entire Islamic ummah for twelve centuries. Yet here he comes, towards the end of time, with that which the early generations were unable to do!! Where are these ahadeeth narrated by Al-Bukhari that the author considers to be much worse than these lies that he mentioned?

This claim is much like an elephant that tries to give birth but nothing comes out, not a mouse or a frog. The writer mentioned two hadeeth collected, as he claims, by Al-Bukhari claiming they oppose the Book of Allah. Let us stop for a moment to discuss this writer`s dangerous claim.

The first hadeeth: Al-Bukhari narrated within the chapter of menses as taken from A`ishah, may Allah be pleased with her, reads: *The prophet would order me to put on an eezar, and he would baashir me while I was

menstruating.* The writer adds: *They also attributed this to Maimoonah, another wife of the Messenger * The writer`s view is that this is in opposition to the noble ayah:
They ask you about menstruation, Say: `It is a harm.` So stay away from women during their menstruation, and do not approach them until they have been purified. (2:222)
This supposedly, most enlightened and knowledgeable scholar of the century should have clarified the points of difference and contradiction between the ayah and the hadeeth. This cannot be done except by clarifying the meaning of staying away, as was ordered in the ayah and was narrated in the hadeeth. Only if this is done, can he then clarify for the reader whether they really contradict or not.
It is apparent that either he interpreted *baashir* as intercourse, using the saying of Allah: *So now baashir them* (2:187) Or he interpreted staying away from the woman in menses as staying away from her bedside and that her entire body becomes forbidden to her husband. If he interpreted *baashir* to mean intercourse then the wording of the hadeeth itself refutes this A`ishah said: *He would order me to put on an eezar and he would baashir me.* To put on an eezar means *to pull the eezar to the waist* and the Prophet (pbuh) ordering her to do this clarifies what is obviously meant by *baashir.* What has been transmitted in Sahih Muslim from A`ishah herself supports this, she said: *Allah`s Messenger (pbuh) would lay down with me while I was menstruating and what was between me and him was a thowb
* A hadeeth very similar to this is also taken from Maimoonah: *Allah`s Messenger (pbuh) would baashir his women on top of an eezar while they were menstruating.*
If this man were humble for just a moment and referred back to a reference book on language, exegesis, obscurities of hadeeth, or explanation of hadeeth, then the meaning of *baashir* (that so annoyed and disturbed him) would have become known. The dictionary definition reads as, *baashir al-mar(a [baashir with a woman]: to have sexual intercourse; or being in a single garment, his skin will baashir [contact] her skin.* If the writer does not know how to look words up in a regular dictionary and he doesn`t have the patience to do so, then he can look in a modern dictionary like Mujam Al-Waseet published in Cairo. It says: *The husband`s bushra

[skin] baashirs [contacts] her bushra [skin], his skin touches her skin He sleeps with her.*

The word *baashir* appears in the Qur`an with the meanings of intercourse, kissing, and touching, all in one ayah. But what determines the connotation is the inference and context within the prophetic Sunnah. Allah said:

So now baashir them, and seek that which Allah has ordained for you, and eat and drink and do not baashir them when you are in i`tikaaf (spiritual retreat) in the mosques. (2:187)

The *baashir* that is forbidden during the time of i`tikaaf in the mosques is kissing, touching, etc. And the *baashir* that is permissible on the night of fasting is intercourse, as is proved by its context:

And seek that which Allah has ordained for you. (2:187)

Al-Qurtubee and others have said that *baashir* in the ayah *So now baashir them* implies intercourse. It is called *al-waqa`a mubasharah* and means the occurrence of intercourse as a result of the two skins touching one another. We know, from this, that labeling intercourse as *baashir* is metaphorical. And it does not oppose or contradict reality, rather reality is as it is unless there is a proof to show otherwise.

Therefore understanding the word *baashir* in the hadeeth from A`ishah as `intercourse` is un QUESTION :ably a misunderstanding. And if the writer did not misunderstand the word *baashir*, then he surely must not have understood the `staying away` in the ayah:

So stay away from women during their menstruation (2:222)

The writer`s mistake is that he has a preset motive and hastens in understanding texts by following conjectures and guesses. He then builds conclusions based on his understanding and tries to force them upon the people, making them put aside their religion and the Sunnah of their Prophet (pbuh).

For him to know the connotation of this noble ayah, he would have been obliged to receive clarification on the subject, referred back to the sources of knowledge, asked the people of remembrance, and not be fast in saying something based merely on his opinion and desire. Abu Bakr, may Allah be pleased with him, said: *What sky will cover me and what earth will carry me if I said concerning the Book of Allah that which I do not know?!* And the Prophet (pbuh) said: *Whosoever speaks about the

Qur`an based on his own opinion or based on that which he does not know, then he will take his seat in the Fire.* (Collected by At-Tirmidhee, An-Nasaa`ee, and Abu Dawood)

The Sunnah clarifies the connotation of some ayah. And there are ayah where their meaning becomes apparent by comparison with other ayah and by looking at their surrounding conditions and reasons for revelation. The sahabah are the most knowledgeable people regarding this, followed by the scholars among the tabi`een, who were their students and took from them. Therefore it is an inevitable obligation to go back to the knowledge of these people and benefit from them.

But to claim scholarship, to neglect this wealth of knowledge, to attack the Qur`an, and to speak about Allah without knowledge is a grave error in methodology that indicates a lack of knowledge and religion. There is a hadeeth that states: *Whosoever speaks about the Book of Allah with his opinion and is correct, then he has erred.*

Ibn Katheer explained this: *Because he has taken the responsibility of things he has no knowledge about and he took the path he was not ordered to take. Even if he reaches the correct meaning in the matter being discussed then he would have made an error because he did not approach it in its appropriate way. This is like the one who arbitrates between people based on ignorance, then he is in the Fire even if his arbitration agrees with what is correct in the matter. His crime is no less than the one who is wrong in the first place.*

When a person takes the stance of correcting the scholars of Islam, the he must refer back to their sources. To declare Al-Bukhari - who has the greatest book in Islam after the Qur`an - and his like, as being erroneous is the same as accusing the entire ummah throughout time with negligence, ignorance, and stupidity. This writer attempted to correct something that did not need correcting and he tried to improve upon something that did not need improvement.

Indeed the Messenger (pbuh) clarifies the Qur`an with his sayings, actions, and approvals, so when Allah says:

They ask you about menstruation, Say: `It is a harm.` So stay away from women during their menstruation. (2:222)

staying away can give rise to a number of different understandings. This could be understood as absolutely staying away from the woman`s bed and

leaving her dwelling place, as done by the Jews. It could be understood as staying away from her body completely and that the man would not have sexual contact with any part of her body except if there is something in between them. It could be understood as staying away from the sexual organ that is the place of `harm` indicated in the ayah. Or it could be understood as staying away from a certain part of the body, for example, between the naval and the knees. But what determines what is meant here is the Prophet`s sayings and actions.

And we have sent down to you the Remembrance; that you may explain clearly to mankind what was sent down to them. (16:44)

We praise Allah that the Messenger (pbuh) would not do anything and hide it from the people. His day and night life, public and private life, and general and specific behaviors were the property of the entire ummah. His women related these actions to the Muslims after him, because these actions are legislation for the Muslims and also the best example for the Muslims to follow. From these actions are his relations with his women during their menses, and these relations are what explain the ayah just as his sayings would explain the ayah.

Ahadeeth have come from A`ishah, Maimoonah, and others from the Mothers of the Believers clarifying what Allah meant by staying away from women during their menses. It did not mean to stay away like the Jews, who would migrate from their women and not even live in their houses. This action even had an effect on the Ansar

, who were neighbors of the Jews for long years. They asked the Prophet (pbuh) what is lawful and unlawful in this matter - thus the ayah was revealed and the Prophet (pbuh) explained it with his sayings and actions.

The Mothers of the Believers were very keen on informing the Muslims of the guidance of their Messenger (pbuh) in all of his situations and dealings. They would correct and point out any error or excessiveness that was outside of the Sunnah of the Messenger (pbuh).

It was narrated that Budra, the servant of Ibn Abbas, said: *Maimoonah Bint Al-Harith and Hafsah Bint Umar - both Mothers of the Believers - sent me to the wife of Ibn Abbas, may Allah be pleased with them. Among them was a relative of the women. I saw that the bed of Ibn Abbas was separated from his wife`s bed and I thought that this was a type of migration, so I asked her about it and she answered: `Whenever I`m

menstruating he stays away from my bed.` When I returned, I informed them about this and they sent me back to Ibn Abbas to tell him: `Your mother says to you, Have you left the Sunnah of Allah`s Messenger (pbuh)? Allah`s Messenger (pbuh) used to sleep with his wives who were menstruating, and what was between him and her was a thowb that did not even extend below the knees.`*

Although the Prophet (pbuh) would order his women to put on an eezar during their menses, he did not obligate his companions with such. And this is correct because he permitted enjoyment with the whole body except the place of harm, the sexual organs. This proves that ordering one to put on an eezar is preferred, as it is a precaution.

It is transmitted in Sahih Muslim that Anas narrated: *Whenever a woman from among the Jews would be in menstruation, the man would not eat or live with her in the same house. So one of the companions of the Prophet (pbuh) asked the Prophet, and then Allah, Allah revealed:

They ask you about menstruation, Say: `It is harm`. So stay away from women during their menstruation. (2:222)

Then the Prophet (pbuh) said: `Do everything except intercourse.` The Jews were informed about this and they said: `This man does not want to leave anything that we do except that he differs with us in it.` Then Asyad Bin Al-Hudair and Abbaad Bin Bashar went and said: `Oh Messenger of Allah, the Jews said such-and-such so should we then have intercourse (i.e. with our women)?` The face of Allah`s Messenger (pbuh) changed (expressions).*

Al-Qurtubee reported that Muslim scholars said: *The Jews and the Magians used to stay away from the menstruating woman. The Christians used to have intercourse with them, so Allah ordered Muslims to adopt the middle course between the two.*

(Tafseer Al-Qurtubee)

With this prophetic explanation and implementation of the ayah, the moderation and balance of Islam from religions and sects that are excessive in their application is affirmed. Is it then possible for any Muslim or fair person to claim contradiction between the noble ayah and the hadeeth in Al-Bukhari from A`ishah and Maimoonah, may Allah be pleased with them? Or to attribute Jami` Sahih Al-Bukhari with including ahadeeth that contradict what Allah has revealed in His decisive Book? Or

to declare this hadeeth, that is agreed upon regarding its authenticity, as being a lie and a fabrication?
How strange. It is as if the writer, who has unjustly and falsely assumed the position of mufti, thinks that Al-Bukhari and other great scholars of the Sunnah were beggars wanting to take ahadeeth from anyone with a pulse. He assumes that if anyone would say to them, *Allah`s Messenger (pbuh) said such-and-such,* then they would say: *How true! Give me everything you have!* He also assumes that these scholars would be happy with what they had obtained, as a small child becomes happy with a piece of candy!!
No! Oh mufti `Al-Araby`. The great scholars would not accept a saying until they knew its origin and source. This is why the isnaad
was incorporated, as this is what distinguishes this Islamic ummah and deen from all other nations and religions. Ibn Sireen said: *Indeed this knowledge is religion, so examine the one whom you take your religion from.* And others have said: *A seeker of knowledge without an isnaad is like the one who goes out at night to gather wood.*
Ash-Shafi`ee was reading in a book of exegesis that contained many stories and lessons, and he said: *What great knowledge is here! If only it had an isnaad.* These scholars would not just accept any isnaad that was mentioned, rather they would put each narrator in the isnaad through the most exhaustive analyzation. They would ask about him, QUESTION :ing his intellect and religion, his life and his character, and his teachers and students. If they had doubt about anyone then they would simply drop him and reject his hadeeth. And if proof supported his truthfulness, good memory, justness, and accuracy then they would accept him and transmit from him. The fruits from this broad and thorough research are two magnificent sciences within the sciences of the Sunnah: Rejaal Al-Hadeeth and Al-Jarh Wal-Tadeel

These scholars used to walk the earth, travelling to distant places seeking a hadeeth that someone heard with their ears. Sa`eed Bin Al-Musayb said: *We used to travel day and night seeking just a single hadeeth.* A man once asked Ash-Sha`bi about an issue, so he gave him the verdict then said: *Take it for nothing. We used to travel from Kufa to Medinah for things less than this.*
Let us take the hadeeth from A`ishah that the newspaper mufti refuted and

proclaimed to be a lie and fabrication - we seek refuge with Allah from such a thing. The isnaad for this hadeeth, as is known by those who are least familiar with this science - is as bright as the sun`s rays. Al-Bukhari narrated from his sheikh, Qubaysa Bin Uqba, that he said: *Sufyan informed us, from Mansoor, from Ibraheem, from Al-Aswad, From A`ishah.* All the people in this isnaad are from Kufa with each one transmitting from the other *khalaf from salaf.*

They are students from the Kufi school that was founded by the outstanding companion Abdullah Bin Mas`ood. This school produced the most dignified scholars and the most prominent guides in hadeeth, jurisprudence, adaab, and science, such as Al-Aswad, Al-Qama, Ibraheem, Hammad Bin Sulaiman, Sufyan Ath-Thawri, Abu Hanifah, An-Nu`man, and others among the greats of Islam.

The narrators of this noble hadeeth are Sufyan Ath-Thawri, Mansoor Bin Al-Mu`tamer, Ibraheem An-Nakh`ee, and Al-Aswad An-Nakh`ee. Each one of them is a mountain among the mountains of knowledge, a sea among the seas of narrators, and an Imam among the Imams of the religion. There is not an atom`s amount of doubt in their trustworthiness, knowledge, and awareness. But now the mufti `Al-Araby` comes charging them with betraying and deceiving the ummah, misguiding its generations, corrupting its deen, and lying about its Prophet (pbuh) by making up false ahadeeth.

Glory be to You (Oh Allah), this is a great lie. (24:16)

Al-Bukhari has not narrated this hadeeth with only this isnaad. Rather he has narrated its meaning from A`ishah from more than one way. And in addition to A`ishah, from amongst the women of the Prophet (pbuh), Al-Bukhari has also narrated this from Maimoonah. Al-Bukhari is not the only one who has narrated the ahadeeth of A`ishah and Maimoonah, may Allah be pleased with them. They have been documented in the majority of the books and records on Sunnah, the early and more recent, and have been unanimously agreed upon for their authenticity by the people of knowledge and received with acceptance.

I swear that if the hadeeth from A`ishah - along with the isnaad mentioned - was fabricated and false, as is proclaimed by this brazen insolent writer, then this religion would be false. All of the Sunnah would be a delusion. The history of this ummah would be a lie. The heritage of this ummah

would be a myth. And the scholars of this deen and ummah would be the greatest fakes and deceivers ever known in the history of all religions and peoples.
At the beginning the author claimed that he did not accuse Abu Hurairah or Al-Bukhari of fabricating ahadeeth. But the truth is that he did not accuse them alone. Along with them, he accused the rest of the scholars of Islam and carriers of the message that were in the early generations, the best of all generations. He has accused the entire ummah with negligence, ignorance, and stupidity, since these ahadeeth have been accepted over a period of hundreds of years, and praised their narrators by describing them as the Imams of the deen. Now this untamed writer comes ascribing them with unmentionable things.

Al-Qaady Abu Yusuf was asked: *Would you accept the witness of one who insults the salaf as-saalih?* He responded: *If I was to know of a man who insults his neighbors, I would not accept his witness. Then how so with one who insults the greatest people of the nation?* Then I say how so with one who insults the entire ummah and wants to destroy the religion from its foundation so that he can please the eyes of Westerners, Missionaries, and Communists?! Oh Allah do not destroy us by the actions of the foolish and insolent amongst us.
Lets move on to the second hadeeth that the writer used to try to tear apart Imam Al-Bukhari and his Jami` As-Sahih. He wrote as follows:
*Allah says in Suratul-Nisaa`a and Suratul-Ma`idah regarding the rule for purification from janabah: *Or if you touch women and cannot find water then perform tayammum with clean earth, wiping it over your face and hands * Al-Bukhari states that a man went to Umar and said: *I am in janabah and cannot find water.* Umar said to him: *Do not pray.*
If this man gave due respect to the responsibility of knowledge and to the minds of the nation that this magazine was printed in, then he would not have dared to say this. This hadeeth, with the wording that he cited was never collected by Al-Bukhari in his Sahih. Nonetheless, this man writes *Al-Bukhari said * implying that he had read it in Al-Bukhari. Is there anything worse than this kind of lying about the truth and deception of the people?
Turning our eyes away from this writer and supposed scholar, let us now

respond to the hadeeth. This hadeeth was collected by another Imam, who was equal to Al-Bukhari in knowledge, virtue, and religion. It was cited by Muslim within his Sahih. The big mistake that this mufti `Al-Araby` made with his haste and his interference, was his claim that the ayah *...Or if you touch women * is nass for the ruling on purification after janabah. Thus if Al-Bukhari narrated from Umar what is in opposition to this, then the hadeeth is false and fabricated.

If this man had taken his time and tried to provide clarification (providing that was his intended goal), then he would have known that touching like *baashir*, is not something that is literally defined as intercourse. Rather it is a metaphorical reference and an indirect declaration of intent, it is not to be taken literally. The sahabah and those after them have differed about this. Ibn Abbas has the opinion that the touching in the ayah means intercourse. Abu Hanifah and his companions have taken this madh-hab. While Umar, his son Abdullah, and Abdullah Bin Mas`ood interpret the ayah literally using its verbatim language. And those who say that touching a woman invalidates wudhoo` have taken this madh-hab. Ibn Katheer said: *This is the saying of Ash-Shafi`ee and his companions, and Maalik, and is well known to be from Ibn Hanbal.* These two groups possess proof but this is not the place to present them. What concerns us is that the ayah is not definitive text that can be used as proof in the ruling on janabah, as was imagined by this writer who says things without knowledge.

With regards to the saying of Umar to the one who was in janabah: *Do not pray,* this can only be considered as an ijtihad from him. He is mistaken in his ijtihad but he is excused, and he is given a single reward for it. Umar is not infallible, and he is not the first one from among the companions to make a mistake in ijtihad. Also this is not his first mistake, Ibn Hazm has counted a number of rulings that Umar was mistaken about or forgot what was narrated from the Sunnah to the extent that other companions would remind him - so that he might remember or not. Is it then a shame for Al-Bukhari or Muslim to record in their Sahih an opinion of Umar even if it is a clear mistake? With the integrity of a scholar they would simply be viewed as transmitting to us a correct picture of Islamic ijtihad within the earliest period.

I swear by Allah that this is something that reflects positively on Al-

Bukhari and Muslim. It is not something that is shameful nor is it something that reflects negatively on them. There is nothing better that what Al-Buhtari said: *If my good aspects are used as a proof of my sins, Then tell me how is it that I will make amends?*

I cannot miss the opportunity to point out the real shame of this hostile author. At the beginning of his discussion he states: *I do not say that any hadeeth is weak or fabricated only because it does not conform to intellect or logic. Rather it is because this is the view of many of the scholars and jurisprudents, past and present, such as Ibn Taymiyyah, Al-Qastalaani, Ath-Thahabee, Al-Baihaqi, Ad-Daaraqutnee, Al-Haithamee, As-Suyootee, Al-Asqalani, and others.* He then proceeded to dismantle ahadeeth that are unanimously accepted and their authenticity is agreed upon. Not a single scholar mentioned, nor any other scholars, have ever attacked their status. And I wish to know why this man decided to mention the names of these particular scholars? It is evident, according to the order used, that he does not know who they are and did not read their biographies. Why did he go back to them concerning his criticism of Al-Bukhari, since he claimed them to be fabricated and even rejected? (The writer has made rejected worse then fabricated, while in this context this is not the case. There is nothing worse than fabricated.)

As for the hadeeth of Abu Talha Al-Ansari and his eating hail while fasting, this has not been recorded by Al-Bukhari nor Muslim nor is it any of the six books

, and for this reason we will not prolong its refutation. The part coming from Abu Talha is authentic from where it was narrated, but it has no weight as a proof. This is because this is the ijtihad of a companion, who was alone in this understanding of the text. He was opposed by all the other companions, therefore this cannot be taken as a rule. This issue died in its infancy and nobody has taken a stance with it over the past centuries. And as for the part that is traced back to the Prophet (pbuh), it has been determined by the scholars of hadeeth to not be authentic.

If this journalist was able to handle the trust of the pen and he respected the intellect of the people, then he would not have taken it upon himself to mention this hadeeth. The battle here is between him and the Iraqi brother and *scholar* that adopted the name *Jaabir Atharaat Al-Kiraam.*

Attacking the Sunnah of the Messenger (pbuh) is not something that only

recently appeared. There are leaders and institutions behind this that nurture it and sustain it. Missionaries, Orientalists, and Communists lead the battle against it. They throw fuel on it so that it can constantly remain ablaze. They do not necessarily want to be out in the open, as this would attract doubt, but their students - the deceivers and the fraudulent among them - are sufficient. The major institutions that direct them are the Missionaries, Orientalists, and Communistic Atheist. The reality is that they are hurting themselves but do not notice. They even think that they are achieving good. There are many people who would sell their religion for a cheap price and these are people that do nothing except bring fire upon themselves. Indeed these attacks do nothing except increase how much we hold on to the truth; how much we are firm on it, and how much we hold fast to the great Messenger`s Sunnah. Without it one will not understand the Qur`an and not be able to distinguish the extents and limits of the religion. The Prophet (pbuh) said: *I have left with you that which if you hold fast to it you will not be misguided after me, The Book of Allah and my Sunnah.*

What we truly feel sorry about is that presently this attack is coming from a semi-official pulpit in an Arab Muslim country, Kuwait. I hope that those in charge are aware of this danger that spreads confusion and misunderstanding, and results in instability, fighting, destruction, and havoc. With Allah we seek refuge and assistance, and He, Allah, is behind the intention. He is sufficient for us and He is The Trustee.

Regarding The Hadeeth Of The Fly

QUESTION :: *What do you say regarding the hadeeth of the fly. I am referring to the noble prophetic hadeeth that says: *If a fly were to fall into a container (cup) of any one of you, then he is to dip it in. Indeed in one of its wings is a disease and in the other a cure.* Is this hadeeth authentic and agreed upon for its authenticity? What is the ruling for one who rejects it or who doubts in its being attributed to Allah`s Messenger (pbuh)? Would this place him outside of the deen? Some doctors in our time are in doubt regarding the authenticity of this hadeeth to the extent that they mock and ridicule those who believe in its certainty. This is because of what is known from the science of preventive medicine and medical treatments, that the fly is one of the means by which diseases spread due to the harmful bacteria it carries. It is not known that anyone has used the fly as a treatment, so how can the hadeeth state: *In one of its wings is a cure?* We seek clarification, for the arguments pertaining to this hadeeth have increased to the extent that those who are not religious have used this to condemn the religion and belittle its followers.*

ANSWER : As to the answer for the petitioner and his inquiries, I will summarize in the following points.

First, the hadeeth is authentic. It was collected by Imam Al-Bukhari within Jami` As-Sahih, but it is not regarded as *agreed upon* by the muhaditheen

. This is because *agreed upon* is any narration that the two sheikhs, Al-Bukhari and Muslim, have agreement on in their Sahih. This hadeeth was only collected by Al-Bukhari and not Muslim, may Allah have mercy on them.

It is known that the ahadeeth of Sahih Al-Bukhari have been received with acceptance throughout the ummah throughout time. It is generally considered safe from the criticisms and objections of the best scholars of the ummah, the muhaditheen and the well-grounded jurisprudents. I do not know of any previous scholar that has cast doubt upon this hadeeth or discussed any apparent weaknesses in its chain of narrators or its text.

Second, this hadeeth is not related to anything that defines one of the fundamentals of the deen - not from the Godly, prophetic, or unseen matters - nor anything that defines any of the obligations whether outer, inner, individual, or social. Nor does it define any of the lawful and unlawful matters regarding the life of a person or people. Nor does it define any Shari`ah that intends to organize life on the familial level, social level, or national level. Nor does it define any moral from the Islamic morals that the Messenger (pbuh) was sent to perfect. If a Muslim were to live his life without reading this hadeeth or hearing about it then this would not harm his deen, and it would not effect his creed, worship, or general conduct.

If, for the sake of argument, we submit to what these doubters have indicated regarding this hadeeth and omit it from Sahih Al-Bukhari, then this will not harm the deen of Allah in the least bit. But there is no room for these people to use these doubts about this hadeeth as a way to attack the entire deen. For the deen, Al-Islam, is so firmly established and deeply rooted that these weak doubts will never effect it.

Third, this hadeeth, although it is considered authentic amongst the scholars of the ummah, is an ahad hadeeth . It is not from the mutawatter that would provide absolute certainty. The scholars have differed as regards the ahad ahadeeth collected by either one of these two sheikhs. Are they considered knowledge (i.e. absolute certainty) or are they considered simply as the preferred or best opinion? Are some of them considered as knowledge only under certain conditions? This difference is resolved by the statement, that whoever rejects a hadeeth from the ahad ahadeeth is actually doubtful regarding its verification and attribution to the Prophet (pbuh). This does not place one outside of the deen. What does is rejecting that which is absolutely certain, has no doubt about, and has nothing opposing it. In other words it is definitive and is called by the scholars *Things that are a necessity to be known from the religion.* But what really places someone outside of the deen is when they take the small doubtful details regarding a hadeeth as a means for attacking the deen and mocking it. This is blatant disbelief.

Fourth, as for the content of the hadeeth and its relationship to modern science and medicine, many scientists and well-known doctors have defended it citing research and studies made by famous Western scholars.

Many different Islamic magazines have published these on various occasions. It is enough for me to convey a scientific medical response regarding this issue that was printed by the Egyptian magazine At-Tawheed, issue number 5 in 1397 (corresponding to 1977) by Professor Ameen Rida M.D., professor of Reconstructive Bone Surgery in Alexandria University. This was in response to newspaper article from another doctor who doubted the mentioned hadeeth. Doctor Ameen Rida stated:

*In Friday`s newspaper, 3/18/77, a fellow doctor rejected the hadeeth of the fly on the basis of scientific and logical analysis of its text and not on the basis of its chain of narrators. As an extension to this calm discussion that this newspaper has begun, I would like to put forward the following to my good colleague:

1. He has no right to reject this hadeeth or any other prophetic hadeeth just because it does not conform to modern science. Science develops, advances, and is always changing. One scientific viewpoint is that a thing can be described today as being correct, and then after a short or long period of time it will be described as being incorrect. So if this is the condition of science how then can we describe a hadeeth as being incorrect by comparing it to present scientific viewpoint. If the scientific viewpoint accepts it later, do we go back and declare it to be correct?

2. He has no right to reject this hadeeth or any other hadeeth just because it conflicts with his way of thinking. The cause of this conflict is not the hadeeth, rather it is the intellect. All those who are interested in modern science give great respect to their intellect. Part of respecting intellect is to compare science (knowledge) with ignorance (unknown). Science consists of the accumulation of knowledge that has accrued within humanity. Generation after generation knowledge has been gathered to explore the depths of the unknown. The unknown is all that we are ignorant of - meaning all that has not entered the sphere of science. With a logical view, you find that science is still incomplete and that there is no limit to the unknown. The proof for this is advancement in science and constant discoveries day after day without finding an end to the unknown. The logical and fair will find that science is vast, but the size of the unknown is greater. This is why we must not become immersed in self-conceit due to the science that is in our possession today. We must not let

science blind us from the amount of the unknown that we exist within. For if we were to say that today`s science is everything and it is the end of all that is possible to reach, this would lead to self-conceit, a stop in advancement, and utter confusion. This would corrupt the way we judge. It would blind us from the truth even if it was in front of our eyes, and it would cause us to see truth as false and false as truth. The result of this is that we would accept that which conflicts with our intellect. There would be no conflict if we used our intellect by way of our intact fitrah
, that is curtailed by humility and the sense of how the greatness of the unknown is more than the illumination of science.

3. It is not true that nothing has been mentioned in the medical field about treating diseases with flies. I have some references from early times that describe medical prescriptions for different diseases by using the fly. As for modern times, the majority of surgeons who lived during the years before the discovery of the sulfa drug - during the 1930
own eyes the treatment of multiple bone fractures and chronic wounds (like some ulcers) with flies. They would even breed flies specifically for this purpose. This treatment was built upon discovering the bacteriophage virus that fights germs. And this was based on the fact that the fly carries the germs that cause the disease, while at the same time it carries the bacteriophage that attacks the germs. The word bacteriophage means *the virus that destroys bacteria or germs.*

It is worth mentioning that research for the treatment of ulcers with flies has stopped, not because this method is no longer mainstream but because of the discovery of the sulfa drug that attracted all the attention of the medical scholars. All of this is explained, in detail, in the historical section of the doctoral thesis prepared by my colleague Dr. Abul-Fatooh Mustafa Eid, who is also under my supervision. This thesis is about bone infections and it was presented to Alexandria University approximately seven years ago.

4. This hadeeth relates something of the unseen the existence of poison on the fly. This is a something that had not been discovered with full certainty by modern science except in the last two centuries. Before that, it was possible for the scientists to declare this prophetic hadeeth as false because nothing was established regarding the existence of anything harmful on the fly. Then, after the discovery of germs, they changed and

declared the hadeeth to be correct.

5. If we are going to learn about the germs that the fly carries, then we must take into consideration what we know regard this:

a. It is not true that all germs carried by flies are harmful or cause diseases.

b. It is not true that the amount of germs carried by one or two flies is enough to cause a disease when these germs are transmitted.

c. It is not true that it is possible to keep the human body completely away from harmful germs. If this were possible then it would actually be a greater harm. When the human body takes in small quantities of harmful germs then it gradually develops immunity against them.

6. This hadeeth relates another aspect of the unseen, the existence of matter on the fly that counters the poison it carries. Modern science teaches us that the tiny particles in bacteria, viruses, and fungal cultures attack one another in a battle to the death. One kills the other by secreting poisonous substances. Among these poisonous substances are substances that can be used for treatment. These are what are known as *antibiotics,* such as penicillin, chloromyacin, sulfa, etc.

7. Whatever has not become definitively known or discovered by specialists in Bacteriology cannot be taken as prophecy. But it may contain much that can clarify in a more complete way. This is why it is an obligation for us to slow down before we reprove the authenticity of this hadeeth without a sure proof from modern science or the science of hadeeth.

8. This prophetic hadeeth does not call upon anyone to capture flies and force them in containers, nor does it encourage leaving containers uncovered. Nor does it encourage being neglectful in maintaining the cleanliness of houses and streets and in protecting homes from the flies that would enter them.

9. Whoever has a fly fall into his container or cup and this disgusts him, making him unable to drink or eat what is in it, then it should be known that Allah does not burden a soul except with what it can handle.

10. This prophetic hadeeth does not prevent any doctors or those who take care of the public`s health from swatting, fighting, and exterminating flies within their homes. It is not possible that it could come to the mind of a religious scholar that the hadeeth calls for the people to establish fly

farms or that it calls them to be laid back in fighting flies. Whoever believes this or does this has made a big mistake.*
This is what Professor Ameen Rida M.D. said in the context of modern science and medicine and it is sufficient and even more than sufficient. May Allah reward him with good.

Rgarding Some Ahadeeth

QUESTION :: *We ask your Eminence to tell us the extent of authenticity for the following prophetic ahadeeth that are commonly mentioned by people:*
*1. *The believer is not stung from the same hole twice.**
*2. *Neither My earth nor My heaven can contain Me, but the heart of My believing slave can contain Me.**
*3. *Faith is not by hoping and boasting, but rather it is what settles in the heart and is affirmed by actions.**
*4. *(Receiving) information is not like witnessing it.**
*5. *We have returned from the lesser jihad*
*to the greater jihad, jihad of the soul.**
*6. *A believer is the mirror of his brother.**
*7. *If you were to depend upon Allah in true dependence then He will provide sustenance for you just how He provides sustenance for the birds: they set out with empty stomachs and return with full stomachs.**
ANSWER : *The believer is not stung from the same hole twice.* This hadeeth is authentic, marfoo`a, and agreed upon. This hadeeth was collected by Ahmad, Al-Bukhari, Muslim, Abu Dawood, and Ibn Maajah as narrated by Abu Hurairah. It was also collected by Ahmad and Ibn Maajah as a narration from Ibn Umar.
Neither My earth nor My heaven can contain Me, but the heart of My believing slave can contain Me. Al-Ghazali mentioned this in Al-Ihyaa (The Revival) with the following wording. *Allah said: `I am not contained by My heaven nor by My earth, but I am contained by My soft

and gentle believing slave`.* Al-Haafidh Al-Iraqi stated in his documentation: *I do not find an origin for it.* As-Suyootee agreed with him in Ad-Durar following Az-Zarkishee. This was also the opinion of Ibn Hajar.

Ibn Taymiyyah said: *This is mentioned in Judaic traditions and there is no known chain of narrators (for it) coming from the Prophet (pbuh).* As-Sakhawee said in Al-Maqaasid Al-Husna: *It`s as if it points to Judaic traditions that were documented and expounded by Ahmad in Az-Zuhd from Wahb Bin Manbah. Wahb said: Allah opened the heavens for Hithqeel until he looked to the Throne and said: `Glory be to You, You are so Great my Lord!` And Allah said: `Indeed the heavens and the earth are too weak to contain Me, but I am contained by My gentle and soft believing slave`.* Az-Zarkishee said this is a fabrication from atheists.

If it is established that this hadeeth is false then there is no reason to explain it, and there is no need to. This is because an explanation is only issued from what is established, while this, as hadeeth, is considered nonexistent.
Any scholar that says: *The meaning is his heart will contain faith in Me (Allah) and love for Me and knowledge of Me* is not justified. This is especially true since deviants take these false ahadeeth as proof for the disbelief that they espouse. And that is even worse than what is said by the Christians.
Faith is not by hoping and enjoying, but rather it is what settles in the heart and is affirmed by actions. None of the six books have narrated this hadeeth nor is it any of the well-known musnads. But it was collected by Ibn An-Najjar and Ad-Dailamee in Al-Firdaus. Al-Alaa`ee said: *It is a rejected hadeeth. It is only from Abdus-Salaam Bin Saalih Al-Aabid.* An-Nasaa`ee classified it as: *abandoned.* And Ibn Ada said that: *its weakness is agreed upon.* Its meaning, however, was transmitted with an excellent chain of narrators from Al-Hasan Al-Basree. It is authentic.

(Receiving) information is not like witnessing it. This is an authentic hadeeth traced to the Prophet (pbuh). Three companions narrated it: Anas, Abu Hurairah, and Ibn Abbas with the following wording: *(Receiving)

information is not like observing (it).* At-Tabaranee collected it in Al-Awsat with a narration by Anas. Al-Khateeb transmitted in his Tareekh with a narration from Abu Hurairah. As-Suyootee indicated its reliability in Al-Jaami As-Sagheer, whose commentator, Al-Minawi said: *It is as he said or of a higher degree.* Al-Haithamee said: *Its men are trustworthy.* It was also collected by Ibn Manee`ah and Al-Askaree, who considered it to be from the most concise and beneficial words of wisdom. Az-Zarkishee said: *Most of the commentators thought that this was not a hadeeth, but it is a reliable hadeeth. It is documented and expounded upon by Ahmad, Ibn Hibban, and Al-Haakem, and it was collected by At-Tabaranee.* Az-Zarkishee also said: *Al-Haakem and Ibn Hibban collected it with an authentic chain of narrators.*

As for the hadeeth transmitted by Ibn Abbas, Ahmad and At-Tabaranee in Al-Awsat, as well as by Al-Haakem, Al-Haithamee said that its men are authentic and Ibn Hibban authenticated it. The completion of the hadeeth as transmitted by Ibn Abbas adds: *Allah informed Musa of the calf that his people made and he did not drop the tablets, but when he actually saw what they did he dropped the tablets and they broke.*

*We have returned from the lesser jihad to the greater jihad: jihad of the soul.

Al-Haafidh Al-Iraqi said, in his documentation when expounding on the ahadeeth of Ihyaa: *Al-Baihaqee narrated it with a weak chain of narrators from Jaabir.* Al-Khateeb has collected it in his Tareekh with a narration from Jaabir having the following wording: *The Prophet (pbuh) returned from a battle and said: `You are the best of those who have returned and you have returned from the lesser jihad to the greater jihad.` They asked: `And what is the greater jihad?` The Prophet (pbuh) responded: `It is the struggle of the slave (of Allah) against his desires`.* Al-Haafidh Ibn Hajar said in Tasdeed Al-Qoos: *It is oft repeated on the tongues and from the sayings of Ibraheem Bin Eela.*

A believer is the mirror of his brother.* At-Tabaranee transmitted this hadeeth in Al-Awsat, as did Ad-Deyaa`a in Al-Mukhtar, as narrated by Anas with a reliable chain of narrators. In addition it was transmitted by Al-Minawi as: *A believer is the mirror of a believer.* This hadeeth was also transmitted by Ahmad and Abu Dawood as narrated from Abu Hurairah: *A believer is the brother of a believer, he supports him in his

living (i.e. he takes care of his estate) and he stands up for him in his absence.* Its chain of narrators is reliable as mentioned in Al-Tayseer Sharh Al-Jaami As-Sagheer by Al-Minawi. The phrase *a believer is the mirror of a believer* means that he advises another and shows him any faults or defects without distortion or lying, just as a mirror would show any faults or defects in his face.

If you were to depend upon Allah in true dependence then He will provide sustenance for you just as He provides sustenance for the birds; they set out with empty stomachs and return with full stomachs. This hadeeth is authentic. It was transmitted by Ahmad, At-Tirmidhee, An-Nasaa`ee, Ibn Maajah, and Al-Haakem as narrated by Umar Bin Al-Khattab. At-Tirmidhee said: *This hadeeth is reliable and authentic.* Al-Haakim also said that it is authentic and Ath-Thahabee agreed. Sheikh Shaakir said: *Its chain of narrators is authentic.*

And before this, Al-Minawi authenticated it in Sharh Al-Jaami As-Sagheer.

There is nothing in this hadeeth that supports procrastination and idling for the sake of being absolutely reliant and dependent upon Allah - as some of the Sufis think. Rather this hadeeth states that true dependence is a must to utilize any type of means. Birds are provided with sustenance only after going out, seeking, and exerting effort. It is for this reason that Imam Ahmad said: *There is nothing in this hadeeth that supports abandoning work, rather there is that which supports seeking provisions.*

The Hadeeth *The most hated lawful thing to Allah is divorce *

QUESTION :: *When discussing divorce and the Islamic position towards it, Islamic authors of recent times depend on the well known hadeeth: *The most hated lawful thing to Allah is divorce.* But I have read, from some of the scholars who work in the science of hadeeth, that it is possible to label this hadeeth as weak. Do you have any other narration that would discourage divorce in Islam, especially since you have also used this hadeeth in some of your books?*

ANSWER : The brother petitioner puts forth a number of points:

1. To confirm and prove the authenticity of the mentioned hadeeth.
2. To show other proof from the Qur`an and Sunnah that support discouraging divorce.
3. To show Islamic legislative precepts that support this.

First, in reference to the hadeeth *The most hated lawful thing to Allah is divorce.* This was collected by Abu Dawood, Ibn Maajah, and Al-Haakem from a narration by Muhareb Bin Dathaar from Ibn Umar and it is classified as marfoo`a. Abu Dawood and Al-Baihaqee collected it as mursal

(it did not include Ibn Umar). Al-Baihaqi and Abu Haatem Al-Daaraqutnee in Al-Ilal preferred the mursal narration. Ibnul-Jawzy transmitted it in Al-Ilal Al-Mutanahiya with the same chain of narrators as Ibn Maajah. Ibnul-Jawzy declared it as weak because the narrators included Ubaidullah Bin Al-Waleed Al-Wasaafee who is considered a weak narrator.

Al-Haafidh Ibn Hajar, in his summary to Fat-hul Baari, said: *Ubaidullah Bin Al-Waleed is not the only one that narrated this hadeeth. Marof Bin Waasil narrated it. The one who has classified this hadeeth as mausool is Muhammad Bin Khalid Al-Wahabi.*

I say, in reference to Muhammad Bin Khalid, the same as Al-Aafaree said

that Abu Dawood said, that he is okay. Ibn Hibban mentioned him as one of the trustworthy. Ad-Daaraqutnee stated that he is *Trustworthy,* as is in Tahtheeb At-Tahtheeb, vol. 9, pg.143. Al-Haakem documented this with the narration by way of Muhammad Bin Uthman Bin Abi Shaibah as mausool
with the following wording: *Allah has not made anything lawful that is more hated to Him than divorce.* Al-Haakem added, *The chain of narrators is authentic. Ath-Thahabee is in agreement and He even said that it is in accordance with the conditions (established by) Muslim.*

Ibnul-Turkmanee said: *This [hadeeth] is of the opinion that its narrators go all the way back to the Prophet (pbuh), because it is an addition and has come from different directions. (This is what As-Suyootee indicated in the authentication of the hadeeth in Al-Jaami As-Sagheer. Al-Minawi opposed him in Al-Fayd by what was mentioned by Ibn Hajar.)*

Even if this hadeeth is reduced to a status lower than authentic, it still is not reduced to a status lower than reliable. Amongst the people that weaken this hadeeth by way of its meaning are those who say: *How can it be lawful and hated by Allah? This is a contradiction that proves the weakness of this hadeeth.* Others have replied: *The hadeeth proves that the lawful is divided into that which is liked and that which is hated, depending on what it consists of. Not everything that is lawful is liked.*
Al-Khatabee said in Maalem As-Sunan: *The meaning of hated here is determined by the overall reason for divorce, such as a bad relationship or a lack of cooperation that leads to divorce and not the divorce itself.* It is also said that: *Divorce as itself is lawful, and the hatred is that which accumulates and leads to sins.*
Second, the noble Qur`an requires that the husband maintain his wife, whom he may hate, and have patience with her, so the family can remain intact and constant. Allah said:
live with them in kindness, but if you are averse to them, then you may be averse to a thing, and Allah creates in it much good for you. (4:19)
But as for the obedient and cooperative wife, there is no need to harm her by separation or trouble her by divorce if there is no need. Otherwise this would be a type of oppression against her, especially if there are children

from her. Allah said concerning marital discord between the spouses:
* But if they return to obedience do not take punitive measures against them. And surely Allah is The Most High, The Supreme.* (4:34)
If oppression is forbidden even against disobedient women - as long as they return to the sphere of obedience and cooperation - then what about the obedient and righteous women that are always protective with what Allah has commanded for them?
Sheikhul-Islam Ibn Taymiyyah says: *Prevention is the main objective concerning divorce, but it has been made permissible in cases of necessity.
In Sahih Al-Bukhari there is a narration from Jaabir that the Prophet (pbuh) said: *Indeed Iblees
erects his throne on the ocean and sends out his soldiers, and those of them who are closest to him in position are the ones who create the biggest fitnah.
The Shaitan
would go to him (Iblees) and say: `I stayed with him until I separated him from his woman.` Then Iblees would get close to him and say: `You, you are the one!` And he would confide in him!*
Allah states in condemning magicians:
* But they learned from them that which causes division between husband and wife * (2:102)
In the sunan is that the Prophet (pbuh) said: *Women who perform khul`a they are the hypocrites.* Also in the sunan is that he said: *Any woman who asks her husband for a divorce without there being any transgression, then the fragrance of the gardens of Paradise is unlawful for her.* This is why divorce is not permitted but three times, after the third the woman becomes unlawful for him until she marries another man and then divorces that man. *If it was permissible due to a necessity, then the necessity is removed by another; and anything more brings us back to prevention.*
Third, from the perspective of Islamic legislative foundations and precepts:
a. It was said by the Hanafi author of Al-Hidayah, *we find that divorce breaks apart the institution of marriage that is associated with overall religious and worldly well-being.*
b. It was stated by the Hanbali author of Al-Mughnee that divorce is harmful to the husband and wife and it unnecessarily destroys any goodness between them, so this is unlawful just as wasting money is

unlawful. There is also the saying of the Prophet (pbuh): *There should be no harming nor reciprocating harm.*

c. Amongst the later Hanafis, Ibnul-Abideen mentioned that if originally there was no reason then there is no need to end the marriage. It would be stupidity and simply rejecting a blessing as well as harming the woman, her family, and her children. Nonetheless, if it does not exceed necessity, that which is legislatively permissible, then it remains as it was originally, a permission.
This is why Allah said:
* But if they return to obedience do not take punitive measures against them. And surely Allah is The Most High, The Supreme.* (4:34)
This means do not seek separation.

With this it becomes clear to us that the hadeeth is competent enough to be used as evidence and is supported by proof from the Qur`an and Sunnah, as it is also supported by the legislative precepts and foundations of the religion. And Allah knows best.

RegardingThe Creed

AndThe Unseen

The Issue Of Excessiveness In Takfeer

Question *: I received the following two letters on this issue. The first states after introductory remarks:*

**Perhaps you have read or heard what the newspapers have printed and what is being discussed with regards to a new religious phenomena that is taking place. This is being done by those named `Jamaat al-Takfeer,` `Jamaat al-Kahf,` or `Jamaat al-Hijrah,` etc., not to mention others that have no name or label. This phenomenon is simply a general trend that can be summarized under the title: `Excessiveness in Takfeer.` And this despite the fact that the adherents to this way differ about the reasons that leads to takfeer and each group has their conditions. Amongst them are those that declare anybody who commits a major sin as kaafir , as done by the Khawarij from the past.. Amongst these are those who say, `I do not declare those who commit major sins as kufaar , only those who insist upon it.` And amongst them are those that say: `The majority of people who are associated with Islam and are called \*Muslims\* in this day and age, are not Muslims.` They have proof and arguments, that you may have read, and some scholars have refuted them in newspapers. I would not be exaggerating if I said that this issue is not as simple as some people imagine it to be. This is an extremely serious matter that our youth are occupied with in their gatherings, study circles, and formal meetings. Therefore they would like a comprehensive response and a fair judgement (on this matter). Since we trust your knowledge, understanding, piety, and sincerity to the truth (without being partial to one group over another, or stubbornly holding to one opinion over another due to blind imitation or fanaticism, or trying to gain good public opinion), we would like for you to clarify the true Islamic stance regarding this trend in light of Islamic legislative texts and proof that are held in high regard by the scholars of this ummah. We hope that you will give this issue its proper attention and care no matter what other things may occupy you. Because this, in our opinion, is of such importance that it must be prioritized over all other pressing issues. We will be waiting for your*

*response and making supplications for your success.**

- A group of Muslim youth in Cairo

The second letter is from another group of Muslim youth from Sanaa`, West Yemen, and its text reads:

**What is your opinion about a Muslim who believes that the entire nation of Yemen and others are apostate kufaar, whether they be adherents to the pillars of Islam or not, a scholar or an ignorant person, or male or female. They believe that this territory is a territory of war and of apostasy. They also believe that the Friday congregational prayer and all congregations in mosques are incorrect, because the prayers are behind apostate kufaar. They feel that enjoining the good and forbidding the evil is not obligatory within an apostate society or an apostate kaafir nation. The first thing to be called to is `La ilaha ill-Allah Muhammad Rasool-Allah.`*

They say that enjoining the good and forbidding the evil is an obligation in a `Muslim Society` and Muslim ummah, meaning only within the territory of Islam. Is this belief correct with clear-cut proof from the Book, the authentic Sunnah, the creed of the salaf as-saalih

*, and consensus of the ummah? Or is it false due to its lack of proof from the Book, the authentic Sunnah, the guidance of the salaf as-saalih, and the consensus of the ummah? We request a thorough answer.**

ANSWER : I thank these two groups of Muslim youth, from Cairo and Sanaa`, for their trust in me. And I ask Allah to make me among those who are thought of in a good way, and that He forgive me for those things that they do not know about me. Let me begin by saying that I do realize the critical nature of this issue. It occupies the thoughts of many people. And it is the issue of *Excessiveness in Takfeer.*

In more than one Arab country I have personally come into contact with some of its ideological effects on some upright youth with sincere intentions. I have heard from some of them some of what they use as proof, whether evidence or doubt. I have also read about their proof. But I would like to have read something officially prepared clarifying their ideology in full, supported by proof that would support their viewpoints. As a result, the Muslim jurisprudents would then be able to refute what they proclaim and follow in writing, not just voiced opinions. Although this has not actualized, this does not prevent discussing the ideology of takfeer and excessiveness in it, without going into details.

The root of this problem lies in the history of Islamic thought, beginning at the time of the Khawarij. This was the first ideological problem that engaged the Muslims, and it had its intellectual, physical, military, and political effects for a number of generations. But it did not remain within Islamic thought after the ummah stabilized to Ahlus-Sunnah Wal-Jamaa

I do not hide that I have been preparing a book on The Issue of Takfeer for some years, but it has not yet been completed. Many have insisted on quickening the pace towards its completion and I feel that it is desperately needed. However, my present responsibilities have increased and I believe I am obligated to fully research this matter. And care should be taken in attempting to know the true stance of those who are called *Jamaat al-Takfeer.* All of these combined have delayed me from issuing this book. I ask Allah to grant me success and assistance towards its completion in a way that He, The Magnificent and The All-Mighty, will be pleased with. Regardless, this does not prevent me from saying something quickly about this matter, that may *wet the bucket if not fill it.*

The Cause Of This Phenomena Needs To Be Studied: One of the first things that needs to be understood is that this phenomena of excessiveness in takfeer needs its causes to be studied so that we can treat it with full knowledge. As for those *policemen* who think to treat it by force, persecution, imprisonment, and other types of violence, then they are no doubt mistaken, for two reasons:

First, ideology cannot be overcome except by ideology. The use of violence alone in fighting it will only increase its spreading and adherents in their persistence on it. What is obligatory is that you treat it with conviction, clarification, establishment of proof, and removal of doubts.

Second, in general these kaffireen are people who are sincerely religious, they fast and pray much, and are zealous. They have been shaken by what they see in society ranging from an intellectual demise and moral laxity, to social corruption and tyrannical politics. These are people who seek reformation. They care greatly for the guidance of their nation, even if they have chosen the wrong method and a misguided way. We should take into account their good intentions and not portray them as lions with huge claws and large fangs that want to break into society and rip it apart!

The ones who study the causes of this phenomenon will find that it comes from certain things:

1. One contributor is the outward spread of true kufr and apostasy within our Islamic society. It has reached the extent that its adherents proudly display their falsehood and use the media and other outlets in spreading their kufr to the Muslim population without finding any that would reprove or refute them for their misguidance and ignorance.
2. Another is the laxity of some scholars towards these real kufaar. These scholars consider them in the circle of Muslims but they have nothing to do with Islam.
3. Another is the persecution of those that carry the pure Islamic ideology and dawah that is in accordance with the Qur`an and Sunnah. Their dawah and selves are suppressed. The persecution of those that are ideologically free of this will only lead to deviant trends, working underground in closed atmospheres far away from guidance and open dialogue.
4. Last, the lack of understanding that these zealous youths have of Islamic fundamentals and jurisprudence, and a lack of deep insight of Islamic sciences and linguistic sciences. This is what has led them into taking some textual proof over others, or they take the ambiguous and neglect the already well-defined judgements. Or they take only bits and pieces and neglect the overall principles. Or they understand some textual proof in a quick and relatively shallow manner, as well as all other things that must be prepared for in this critical matter but they do not do so.

Sincerity alone is not enough, especially if it is not supported by a deep understanding of Allah`s legislation and rulings. Otherwise the person will fall into what the Khawarij fell into before them. Those on whom the authentic ahadeeth have censured on ten points, as said by Imam Ahmad, and this is despite their strictness in guarding over the creed and ritual worship. This is why the salaf of this nation used to advise in seeking knowledge before worship and jihad, so that one will not deviate from the path of Allah from where he least expects it.

Al-Hasan Al-Basree said: *The one who acts without knowledge is like the traveler without a road. And the one who acts without knowledge will corrupt more than he reforms. So seek knowledge in a way that it will not harm your worship, and seek worship in a way that it will not harm your knowledge. Indeed there are a people who sought worship and abandoned

knowledge, to the extent that they went out against the nation of Muhammad (pbuh) with their swords and if they had sought knowledge they would not have been led to what they have done.*

Takfeer On Those Who Deserve Takfeer

We must declare as kaafir those who openly proclaim kufr without shame. We must also withdraw from doing so for those who have Islam on the outside even if their insides are empty of eeman
. These are the ones that are called *munafiqeen*
in Islamic tradition. Those that say *we believe* with their tongues but their hearts do not believe, or their actions are not in accordance with their sayings. In this world they are judged as Muslims to match their exterior, and in the Hereafter they will be in the lowest abode of the Fire, a result of the kufr that they had inside.
From amongst the kufaar whom it is a must to label with kufr without Question and doubt are the following:
1. One group are the communists that are insistent upon communism. Those who believe in it as a philosophy and system of life and are in outright contradiction to the Islamic creed, its legislation, and ethics. As well as those that believe that religion (all religions) is the opium of the masses. They are hostile to all religions, in general, and particularly to Islam with much more enmity and malice because it is a complete creed, system and civilization.
2. Another are those secular rulers and the members of secular parties that openly reject the legislation of Allah. These call for the country to be totally separate from religion. If they are invited to the judgment of Allah and His Messenger (pbuh), they become arrogant and refuse. And worse than this is that they fight fierce battles against those who call for the implementation of the legislation of Allah and for the return to Islam.
3. Another are the adherents of any sects that have apostatized away from Islam with clear apostasy like the Druze, Nasiriyah, Isma`eeli, and similar factions among the Baatiniyah, of whom Imam Al-Ghazali and others have said: *On their outside is rejection, and on their inside is absolute kufr.*

Sheikhul-Islam Ibn Taymiyyah said: *They are more kaafir than the Jews and Christians. And this is because of their rejection of the definite bases and aspects of Islam, and also of the necessary points of knowledge of Islam.*

Similar groups within the present include the Bahai, a whole new religion. And close to them are the Qadiani, that came with a prophet after Muhammad (pbuh) who was the seal of all prophets.

The Obligation to Distinguish Between a Specific Group and a Specific Individual

This is something that must be closely looked into, as determined by researchers from amongst the scholars. There is an obligation to distinguish between the individual and the group in the issue of takfeer. This means, for example, that we might say: The Communists are kufaar, or the secularist rulers that reject the judgement of Shari`ah are kufaar, or whoever says this or calls to it is a kaafir. This is a judgement based on the group. But if this then involves a specific individual that may be associated with that group, then it becomes obligatory to stop, verify and establish the reality of his stance - by Question :ing and discussing - until the evidence will be against him, all doubts negated, and no further excuses remain.

Sheikhul-Islam Ibn Taymiyyah said: *A saying or statement can be that of kufr and the saying would repudiate the one who uttered it by takfeer. And it could be said: `Whoever says this is a kaafir.` But with regard to the individual that does say it, he cannot be judged as a kaafir until all evidence is established against him. And this is exactly how it is within the texts of the promised punishments. Allah, Allah says:

Verily those who unjustly eat up the property of orphans, they eat up only a Fire into their bellies, and they will be burnt in the blazing Fire. (4:10)

So this and its like from the texts of the promised punishments are true. But for a certain individual, these promised punishments cannot be declared to be true regarding him. So one cannot declare that a specific person from the people of Qiblah will be in the Fire, because it may be that the promised punishment will not reach him due to an unfulfilled condition or an established deterrent. Perhaps he was not aware of its prohibition. Perhaps he will repent from doing this forbidden thing. Perhaps he will be tried with misfortunes and calamities that would be an expiation for him. And perhaps an intercessor will intercede on his behalf.*

Ibn Taymiyyah also said: *And it may be that it reached him but did not settle in, or he did not fully comprehend it. And it may be that he has doubts and misunderstandings that Allah may excuse for him.* And he said: *The madh-habs of the Imams are built upon this kind of classification between the group and the individual.*

So if all of these precautions are obligatory regarding those who declare kufr on others, then how is it permissible for a Muslim to perform takfeer on all of those who say *La ilaha ill-Allah Muhammad Rasool-Allah,* even if they mix righteous deeds with evil ones? Reciting the shahadatain protects their blood, wealth (except what is obligatory), and their account with Allah, Allah. We have only been ordered to judge by the exterior, and it is Allah Who will take care of the interior. There is an authentic, rather mutawatter, hadeeth from the Prophet (pbuh): *I have been ordered to fight the people until they say: `La ilaha ill-Allah.` If they say it, then they will have protection from me on their lives and wealth except what is due, and their account is with Allah.*

The Danger Of Takfeer

What must be established here is that judging a person with kufr is a seriously dangerous judgement, due to its critical purpose of accumulating effects. Amongst these effects are:

1. That it is no longer lawful for his wife to remain with him. They must separate because it is not permissible for a Muslim female to be the wife of a kaafir, and this is by absolute consensus.
2. It is not permissible for his children to remain under his guardianship, because he cannot be trusted with them. It is also feared that he will effect them with his kufr, especially when they are still young and impressionable. These children are a responsibility in the trust of the entire Islamic society.
3. He has lost the right for aid from the Islamic society after he has defected and rejected it with clear kufr and outright apostasy. Because of this he must be boycotted and disciplined by the society until he returns to his senses.
4. He must be tried in front of an Islamic court so that they may give him the verdict of apostate after he is asked to recant, his doubts are cleared, and the evidence is weighed against him.

5. If he dies, then the rules of Islam are not applied to him. He is not to be washed or prayed over, he is not to be buried in the cemetery of the Muslims, and he is not to be inherited from just as he would not inherit from any relative that he might ordinarily have inherited from.
6. If he died in his state of kufr, then he deserves the curse of Allah. He will be deprived of Allah` Mercy and will eternally be in the fires of Hell.
These are the critical laws that must be taken into account by those who declare the judgement of kufr on the creation of Allah. They must reconsider many times before saying what they might say.

The Obligation Of Returning To The Qur`an And Sunnah

It becomes obligatory that we return to the texts of the Qur`an and Sunnah, so that in light of them we can determine rules and legislative principles that must be used in judging this serious issue in Allah`s deen and within the lives of the people. Our complete reliance is on the infallible, established texts of the Book of Allah and the Sunnah of His Messenger. These alone are what govern without dispute. If we quote the sayings of some scholars it is not because their statements are considered as proof by themselves. It is simply to refer to their understanding of the texts so that we do not get lost in misunderstandings or make the verses and ahadeeth clash with one another. It is important to mention that it was the salaf of this ummah (the sahabah and the tabi`een who followed them in righteousness) that were the most guided and the most upright on its path, that had the most authentic understanding and the deepest Islamic spirit, and that were the most zealous in its adherence. So whatever known guidance we find with them, we cannot exchange for the innovations of those after them. After all, they are as Allah`s Messenger (pbuh) stated, *the best of generations.*

How Does A Person Enter Islam

The first fact or principle is that a person enters into Islam by the shahadatain. This is the attestation that there is no deity worthy of worship except Allah, and that Muhammad (pbuh) is the Messenger of Allah. Whoever says these two attestations by their tongue has entered into Islam and the laws of the Muslims are now applicable to them. This is true even if they are kaafir by heart, because we have been ordered to judge by the exterior and to leave the interior for Allah. The proof for this is found in

the following.

1. The Prophet (pbuh) used to accept the Islam of those who said the shahadatain. For example, he did not wait until after the time for salaah, zakaah or the month of Ramadhaan came to see if the person would perform these obligations and then judge him with Islam. It was enough that a person showed belief in these obligations and that his rejection of them was not manifest.

2. The hadeeth narrated by Usama Bin Zaid, may Allah be pleased with him, collected by Al-Bukhari and others states: That he killed a man. When he drew his sword against the man, the man said: *Laa ilaaha ill-Allah.* The Prophet (pbuh) refuted him harshly saying: *Did you kill him after he said `Laa ilaaha ill-Allah`?* Usama response was, *He only said it to save himself from the sword.* The Prophet (pbuh) then said: *Did you split open his heart to see?!* And in other narrations: *How will you be against `Laa ilaaha ill-Allah` on the Day of Resurrection?*

3. There is hadeeth narrated from Abu Hurairah, the Prophet (pbuh) says: *I have been ordered to fight the people until they say `Laa ilaaha ill-Allah.` If they say it then they will have protection from me on their lives and wealth except what is due, and their account is with Allah, Allah.*

In another narration transmitted by Muslim, it reads: *Until they testify *Laa ilaaha ill-Allah,* and they believe in me and what I have come with.* And in a marfoo`a hadeeth narrated by Anas and transmitted by Al-Bukhari: *Until they testify *Laa ilaaha ill-Allah* and Muhammad is His slave and messenger.*

The people in this hadeeth refers to the pagan Arabs, as stated by scholars and explained by Anas in his hadeeth. This is because jizyah is received from the people of the Book, as determined by the text of the Qur`an, and this does not refer to those that pay jizyah. What this demonstrates is that when they say *Laa ilaaha ill-Allah* they enter Islam, by proof of the protection of their lives and wealth. And protection is either by Islam or by treaty and dhimma, but there is no treaty or dhimma here so there is nothing that remains except Islam.

This hadeeth has been authentically related by a number of sahabah with similar wordings. Which is why Al-Haafidh As-Suyootee said in Al-Jaami As-Sagheer: *This hadeeth is mutawatter.* And the commentator Al-

Manawy said: *This is because it has been narrated by fifteen sahabah.* It was also narrated that Sufyan Bin Uyaynah, one of the top scholars of hadeeth in his time, said: *This was during the beginning of Islam, before the obligations of prayer, fasting, zakaah, and hijrah

* Allamah Ibn Rajab Al-Hanbali commentated on this within his book Jaami Al-Uloom Wal-Hikam saying: *This statement is very weak as is its attribution to Sufyan. The narrators of these ahadeeth became companions of Allah`s Messenger (pbuh) in Medinah and some of them even delayed their acceptance of Islam.* And the Prophet`s (pbuh) statement: *They will have protection from me for their lives and wealth,* proves that he had already been commanded with fighting, therefore all of this was after his hijrah to Medinah.

Al-Hanbali also said: *And what is a necessary point of knowledge is that the Prophet (pbuh) would accept all of those who went to him wanting to enter Islam with only the shahadatain, and from this he would give protection and make him a Muslim. And he refuted Usama Bin Zaid`s killing of the one who said *Laa ilaaha ill-Allah* when the sword was raised over him, and this was a harsh refutation. The Prophet (pbuh) did not make it a condition on whoever went to him wanting to enter Islam that he commit to prayer and zakaah, rather it was narrated that he accepted the Islam from people, even those that made it a condition that they do not pay zakaah.*

Within the musnad of Imam Ahmad it is related that Jaabir, may Allah be pleased with him, said: *The tribe of Thaqeef conditioned on Allah`s Messenger (pbuh) that there be no charity or jihad required from them. And Allah`s Messenger (pbuh) said: `They will pay charity and they will perform jihad`.* Also in the Musnad there is a narration from Nasr Bin Asim Al-Laythee, that a man from amongst them went to the Prophet (pbuh) and converted to Islam on the condition that he does not pray except two prayers, and it was accepted from him. Ibn Rajab said: *Imam Ahmad took these ahadeeth and said: `It is okay for entry into Islam on a corrupt condition, but afterwards he must commit to the whole of the shari`ah`.* They have also used as proof Hakeem Bin Hazaam, who said: *I gave allegiance to the Prophet (pbuh) on the condition that I do not prostrate except from the standing position.* Ahmad said that: *This means that he would prostrate without bowing.*

We are primarily concerned with only two conditions in regards to these sayings of Ibn Rajab.

First, entrance into Islam is by the shahadatain, even though some ahadeeth have limited it only to the attestation of tawheed

This would either be because it is sufficient or because the narrator did a kind of summary. Or because the pagan Arabs, meant by *the people* in the hadeeth, would not declare the attestation of tawheed except if they testified to the one that came with and called for this attestation, namely Muhammad Allah`s Messenger (pbuh). This is why it has come from some salaf that *Islam is a sentence,* meaning the attestation sentence.

With regard for prayer, fasting, and the remainder of the Shari`ahs and obligations, these are requested from a person after he becomes a Muslim, because it will not be correct or accepted except from a Muslim. And for the kafir, there is no prayer, fasting, hajj, etc. required due the absence of their acceptance to Islam.

Second, what is proven by the latter ahadeeth mentioned by Ibn Rajab and also what was narrated by Imam As-Sunnah Ahmad Bin Hanbal is the flexibility and broadness that the Prophet (pbuh) used in dealing with specific circumstances and confronting certain situations, especially with those who were entering Islam. The Prophet (pbuh) would accept from some what he would refuse from others. It has been related by Basheer Bin Al-Khasasiyah that he wanted to give allegiance to the Prophet (pbuh) without having to give charity or perform jihad, so the Prophet (pbuh) pulled his hand away from him and said: *Oh Basheer, no jihad or charity! Then how will you enter the Garden?!* However the Prophet (pbuh) accepted this from the tribe of Thaqeef. This was primarily due to his insight that they would not be totally firm on this stance, and when their Islam improved they would do just as the other Muslims. This is why the Prophet (pbuh) confidently said: *They will pay charity, and they will perfume jihad.*

Whoever Dies Upon Tawheed Has Obtained Paradise.

The second principle to be considered is that whoever dies upon tawheed (i.e., *Laa ilaaha ill-Allaah*) has two things due from Allah. The first is salvation from being eternally in the Fire, no matter the disobedience he commits -- whether it deals with the rights of Allah like zina

or with the rights of the worshipers like stealing. And if he enters the Fire because of his sins then he will definitely be removed from it, as long as he has within his heart faith the weight of a mustard seed. The second thing due from Allah is the guaranteed entrance into Paradise. Even if this entrance is delayed and he does not enter it with those who enter it early on due to his punishment in the Fire (because of his disobedience that he did not repent from or did not receive an expiation for, for one reason or another).

The proof for this is in well-known and authentic ahadeeth within the two Sahih and other books of Sunnah. One hadeeth is narrated by Ubadah Bin As-Saumet that Allah`s Messenger (pbuh) said: *Whosoever testifies that there is no deity worthy of worship except Allah, He is Alone and has no partners. That Muhammad is His slave and messenger. And that Eesa is the worshiper and messenger of Allah and His word that was given to Mariam and a spirit from Him. That Paradise is true and the Fire is true, Allah will enter him into Paradise no matter what action he has done.* And Abu Dharr narrated: *I went to Allah`s Messenger (pbuh) and he said: `There is no worshiper who says *Laa ilaaha ill-Allaah* then he dies on that, except that he enters Paradise`.* The statement *indeed Allah has forbidden for the Hell-Fire those who say *Laa ilaaha ill-Allaah* seeking the Face of Allah* means that the person does not utter it simply so he can have protection for his blood and wealth, like the hypocrites did during the prophetic era. It was narrated by Anas that Allah`s Messenger (pbuh) said: *He will exit the Fire who says *Laa ilaaha ill-Allaah* and had good in his heart the weight of a grain of wheat.* All of these ahadeeth are agreed upon in the two Sahih.

Also within the two Sahih is a narration from Abu Dharr that the Prophet (pbuh) said: *Jibreel came to me and gave me glad tidings that whosoever dies from your nation not associating anything with Allah will enter Paradise. I said: `Even if he committed zina and stole?` He said: `Even if he committed zina and stole`.* In Sahih Muslim is the hadeeth of As-Sanaabihee from Ubada, who said: *I heard Allah`s Messenger (pbuh) say: `Whosoever testifies that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, then Allah has made the Fire unlawful for him`.* There are many other ahadeeth with clear-cut proofs that the attestation guarantees entrance into Paradise and salvation

from the Fire. *Entrance into Paradise* means entering into Paradise even if it is at the end after receiving punishment for a specific period of time. Similarly *salvation from the Fire* means salvation from being in Hell-Fire for eternity. If we consider all that has been said and bring together these ahadeeth with other ahadeeth forbidding Paradise and making the Fire obligatory on those who commit some disobedience, then it is not permissible to try to make them seem as if they clash with one another.

Invalidations of Islam

The third principle is that after a person enters Islam by affirming the shahadatain, he becomes - as is required from Islam - committed to all Islamic judgements. Committed means having faith in its justice and sanctity, being obliged to subject and submit to it, and performing its obligations. This means the established clear cut defining texts of the Qur`an and Sunnah. He does not have a number of choices where he will accept or reject it, or take or leave it. He must willingly submit to it, making lawful that which is lawful and making unlawful that which is unlawful - believing in the obligation of what is obligatory and liking what is recommended. Allah says:

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. (33:36)

The only saying of the faithful believers, when they are called to Allah and His messenger to judge between them, is that they say: `We hear and we obey`. (24:51)

By your Lord, they will not believe until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission. (4:65)

What is important is that we know the rulings of Islam, the obligations, the prohibitions, the punishments, or other legislations that are absolutely established and are considered as definite judgements (those that are not subjected to any doubt or Question :), are from the religion and legislation of Allah. And that these are referred to, by the scholars of Islam, as *necessary points of knowledge from the religion.*

What distinguishes these points is that both the knowledgeable and the commoners will know them. They do not have to be established by examination and proof. An example of this is the obligation of salaah,

zakaah and the other pillars of Islam, and the prohibition of murder, zina, consuming usury, drinking khamr
and the other major sins, as well as the definitive judgements regarding marriage, divorce, inheritence, prescribed punishments, and retaliation, etc. Whoever rejects anything from these rulings that are *necessary points of knowledge from the religion* or belittles them and ridicules them has committed outright kufr and is to be judged as an apostate from Islam. This is because this judgement has been pointed out by clear ayah, has been reported in authentic mutawatter ahadeeth, and has been unanimously agreed upon by the ummah generation after generation. So whoever denies these has denied definitive texts in the Qur`an and Sunnah, and this is kufr. The only exceptions are for recent converts to Islam, or were raised in the steppes or deserts far away from Muslims regions and centers of learning. These people would be excused if they denied any of the religious necessities. However, after they have studied and gained understanding in the religion of Allah, they will then be held accountable just as the rest of the Muslims.

Major Disobedience Invalidates Faith But Does Not Destroy It

The fourth principle stipulates that disobedience and major sins damage and reduce faith if the person persists in doing them and does not repent. But this does not destroy faith from its foundation or totally invalidate it. The proof for this is evident in the following.

1. If disobedience did destroy faith from its foundation and brought the person doing it to absolute kufr, then disobedience and apostasy would have been the same thing. The disobedient would have been considered an apostate deserving the same punishment as an apostate. There would not have been different types of punishments for the zaany, the thief, the highway robber, the drinker of alcohol, the murderer, etc. As a result, this is rejected by well-defined rulings and unanimous agreement.
2. The Qur`an has clearly defined the brotherhood between the killer and the family of the one killed in the ayah of retribution:

Oh you who believe! Retribution is prescribed for you in cases of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or relative) of the killed by blood-money, then adhere to it in fairness and pay it in fairness. (2:178)

3. The Qur`an has confirmed faith for two groups who fight each other in

the sayings of Allah:
And if two parties or groups among the believers fall to fighting Indeed the believers are brothers, so make reconciliation between your brothers. (49:9-10)
This establishes faith and religious brotherhood while fighting exists with them. This is further established by the saying of the Prophet (pbuh) in the authentic hadeeth: *After I am gone do not go back and be kufaar hitting the faces of each other.* And his (pbuh) saying: *If two Muslims fight each other with their swords, then the killer and the one who is killed are in the Fire.* With this last hadeeth, Al-Bukhari proved that disobedience does not make its performer a kafir, because the Messenger (pbuh) called them Muslims while declaring them to be in the Fire. This refers specifically to fighting without justification, provocation or cause.
4. Haatib Bin Abi Butta` committed a crime known today as *treason* when he transmitted information regarding the Messenger (pbuh) and the movements of his army towards Quraysh shortly before the conquest of Makkah, even though the Messenger (pbuh) was very cautious in hiding this from them.Umar Bin Al-Khattab said: *Oh Messenger of Allah, send me to go strike his neck. He turned into a hypocrite.* The Messenger (pbuh) excused him because he was one of the fighters at Badr, and he did not consider his actions to change him from faith to kufr. And the Qur`an affirmed this, as it was revealed regarding this matter at the beginning of suratul-Mumtahinah:
Oh you who believe! Take not my enemies and your enemies as friends You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. (60:1)
So Allah addressed them as ones who have faith, and He made His enemies and their enemies one and the same, with His saying: *You show friendship to them*.
5. The latter is similar to what was sent down regarding those that slandered The Mother of the BelieverA`ishahh, may Allah be pleased with her. Amongst them was Mustah Bin Athathah, one of the fighters at Badr. Abu Bakr swore that he would cut him off so Allah sent down this:
*And let not those among you who are blessed with bounty and plenty, swear by oath not to give to their kin, the poor, and those who have emigrated in the cause of Allah. Let them pardon and forgive. Do you not

love that Allah should forgive you? And Allah is All-Forgiving Most Merciful.* (24:22)

And if it were said: *This is only if Mustah and his like, repent,* then it should be known that Allah did not make repentance a condition for His forgiving and pardoning them - as noted by Ibn Taymiyyah, may Allah have mercy on him.

6. Al-Bukhari collected a hadeeth narrated by Abu Hurairah, the story of the wine drinker. The Prophet (pbuh) ordered that he be beat, so they beat him. And when he went away, some of them said: *May Allah humiliate you.* So the Prophet (pbuh) said: *Do not say this, do not help Shaitaan against him.* And in another narration from Al-Bukhari: *Do not be supporters of Shaitaan against your brother.* And in Sunan Abu Dawood there is an addition to this story: *But say: `Oh Allah forgive him, Oh Allah have mercy on him`.*

This is the magnanimous outlook of Muhammad (pbuh) on the one that drinks alcohol, the mother of evils. He ordered him to be beat, but he was not pleased with cursing him as this would deny him the mercy of Allah and expel him from the circle of believers. Rather, he established brotherhood between him and them, and he forbade them from opening doors to his heart for Shaitan by outwardly cursing and degrading him. The Prophet (pbuh) ordered the sahabah to make du`a for his forgiveness and pardon, to encourage him with their brotherhood and love seeking for his guidance, so that this might drive him away from his intentions.

7. Al-Bukhari also collected a narration fromUmar Bin Al-Khattab: A man during the time of the Prophet (pbuh) was named Abdullah was nicknamed *Humaar* (donkey). He would make Allah`s Messenger (pbuh) laugh. The Prophet (pbuh) whipped him because of his drinking. One day he went to the Prophet (pbuh) to be whipped. One of the people said: *Oh Allah curse him more than what he commits!* The Prophet (pbuh) said: *Do not curse him, because I swear by Allah you do not know that he does not love Allah and His Messenger.* In other narrations: *I know nothing (about him) except that he loves Allah and His Messenger.* And this was even with his addiction to drinking and his persistence in doing it. Ibn Hajar recorded in Al Fat-h a narration from Ibn Abul-Barr that he was hit fifty times and the Prophet (pbuh) forbade cursing him and affirmed that he loved Allah and His Messenger (pbuh).

Al-Haafidh Ibn Hajar noted the following in Al Fat-h, pointing out the benefits from this hadeeth.

(a) This is a refutation for those that claim whoever commits a major sin is a kafir. This is because of the prohibition of cursing the sinner and the command to make du`a for him instead.

(b) It proves that there is no contradiction between those doing what is forbidden and the existence of love for Allah and His Messenger (pbuh) within their heart. The Prophet (pbuh) informed the sahabah that the person mentioned loves Allah and His messenger, even with the sinful things that he did.

(c) That whoever repeats disobedience does not have his love for Allah and His Messenger removed.

(d) It affirms that the invalidation of faith of one that drinks wine (referring to the hadeeth *he does not drink wine while he is a believer*) is not meant to be its complete removal, rather the wholeness of faith is invalidated at the time of sinning.

8. The previous ahadeeth made the Garden obligatory for those that say *Laa ilaaha ill-Allaah* even if they committed zina or steal.

9. What is authentic from the Prophet (pbuh) is that he will intercede for those among his ummah that have committed major sins. This proves two major points. First, that the Prophet (pbuh) did not expel the commiter of a major sin out of the fold of his ummah. Second, that Allah will have mercy on the sinners by way of this intercession. This could either be by pardoning them from initially entering the Hell-Fire (even if it is deserved because of their sins) or by taking them out from it after they have entered it and were punished for a specific period of time. This means that they will not be in the Fire forever.

All Except Shirk Is Under The Possibility For Forgiveness

The fifth principle is basically a confirmation of the previous principle. The only sin that is not forgiven is associating partners with Allah. Any other sin - big or small - is subject to the will of Allah, Allah. It is by His Will, Grace and Mercy that He either punishes or forgives. Allah said:

Verily Allah forgives not shirk against Him. But He forgives, for whom He pleases, anything else. And whosoever commits shirk against Allah has gone astray into far error. (4:116)

Shirk in this ayah means the greater shirk, to take a god or gods besides

Allah. And this is what is meant any time shirk is mentioned. Similar to this is the greater kufr, the kufr of denial and rejection. Al-Haafidh Ibn Hajar said: *For example, anyone that denies the prophethood of Muhammad (pbuh) is a kafir even if he does not take any gods besides Allah. And there is no doubt that there is no forgiveness for him.*

As for other disobedience below kufr and shirk, this is under the authority of Allah`s Divine Will. Whatever He Wills, He forgives and whatever He Wills, He punishes, as mentioned in the two previous ayah:

But He forgives, for whom He pleases, anything else.

Imam Ibn Taymiyyah said: *It is not permissible to use this against the repenter, because with the repenter there is no difference in his rights whether shirk or anything else as was said by Allah in another ayah:

Say: `Oh My slaves who have transgressed against themselves! Despair not of the Mercy of Allah, verily Allah forgives all sins. (39:53)

So here it is generalized because what is meant here is the repenter, but there it was concerning something specific.*

And there is an authentic hadeeth that has come supporting the intent of this noble ayah, confirming all disobedience except shirk is subject to Divine Will. In this hadeeth narrated by Ubada Bin As-Saumet in Al-Bukhari, there was a group of companions around the Prophet (pbuh) and he said: *Give me a pledge of allegiance that you will not associate anything with Allah, nor will you steal or commit zina. Nor will you kill your children. Nor will you proceed with slander circulating it amongst yourselves. Nor will you disobey in that which is well known and beneficial. So whosoever amongst you fulfills his duty will have his reward with Allah. Whosoever falls into any of these and is punished in this world, then it will be an expiation for him. And whosoever falls into any of this and Allah conceals it, then it is up to Allah. If He Wills, He will forgive him for it and if He Wills, He will punish him.*

This hadeeth is clear proof that anyone who commits one of the things that the pledge of allegiance includes as a prohibition is not expelled from Islam. Rather whoever is punished because of it then the punishment is a purification and expiation, and if not then he is subjected to the Will of Allah.

Allamah Al-Mazery says: *In this hadeeth there is a refutation of the Khawarij who made takfeer based on sins, and a refutation of the

Mu`tazilah who destined the faasiq to punishment if he died without repenting, because the Prophet (pbuh) informed them that the person will be under Divine Will. He did not say: `He must be punished`.* At-Tayibee said: *There is an indication in this to hold back from declaring the Fire on anybody except those on whom well-defined texts have been designated.*

The Division Of Kufr Mentioned In The Texts Into The Greater and Lesser

The sixth principle is that Kufr, in the language of the Qur`an and Sunnah, is meant to be greater kufr. This type of kufr is what takes a person out of the Islamic ummah with regards to worldly judgements, and obligates eternity in Hell-Fire with regards to the judgements of the Hereafter. This is also meant to be lesser kufr. Lesser kufr is what obligates the promised punishment instead of eternity in the Fire. It does not take the person out of the Islamic, but rather it labels him as a faasiq or a`asy.

The first meaning of kufr is intentional rejection or denial of what Muhammad (pbuh) has come with or even some of what he has come with - that which is considered to be necessary points of knowledge. And the second meaning of kufr includes the disobedience that is in opposition to the command of Allah, or a person does a thing that is forbidden. Many ahadeeth have come regarding this, such as: *Whosoever swears by other than Allah has committed kufr,* or * has committed shirk.* Or *Insulting a Muslim is fisq and fighting him is kufr.* Or *After I am gone do not go back to being kufaar, striking each other in the neck.* Or *Do not abandon your fathers, for it is kufr to abandon your fathers.* And *Whosoever says to his brother `Oh kafir`, then it will be applicable to one of them.* The kufr that is meant from these, and similar texts, is not the kufr that takes a person out of the Islamic ummah. This is based on other proofs.

It is known that the sahabah fought each other, and not one of them called the other a kafir. It was reported by Ameer Al-Mumineen,Ali Bin Abi Taalib, that he definitely did not declare kafir those who fought against him during the battle of *Al-Jaml* or *Siffeen,* but he considered them to be oppressors. There is an authentic hadeeth that the Prophet (pbuh) said to Amar: *An oppressive group will kill you * And there is also an

authentic hadeeth that the Khawarij *will be killed by the group that is closest to the truth.* AndAli, may Allah be pleased with him, and those with him killed them.
The Qur`an has established the presence of faith with the two fighting groups:
And if two parties or groups among the believers fall to fighting.
It has also established the bond of religious brotherhood between them:
Indeed the believers are brothers, so make reconciliation between your brothers.
Similar to this is the hadeeth: *Whosoever says to his brother `Oh kafir` * has established the bond of brotherhood between them. It does not establish anything between the Muslim and the kafir. Therefore, this proves that this statement does not expel him from the circle of Muslims.
Similarly, there is the Prophet`s (pbuh) saying: *Whosoever swears by other than Allah has committed kufr or committed shirk.* Or *Whosoever goes to a diviner or a fortune teller, and believes in what they say has disbelieved in what was sent down to Muhammad,* etc.
Throughout the previous centuries, there has not been any Muslim scholar that has considered this to be kufr, expelling the person out of the ummah and making him an apostate. During different time periods, people continuously swore by other than Allah and believed in fortune-tellers and soothe-sayers, while the people of knowledge and religion refuted them labeling them as misguided or corrupted. Nevertheless, the scholars did not judge them as apostates, did not separate them from their women, and did not order a prohibition against praying over them after their death or a prohibition against burying them in Muslim cemeteries. There is a marfoo`aa hadeeth that states: *Indeed this nation will not come together and agree on misguidance.* This is why Ibnul-Qayyim mentioned a number of ahadeeth placing the title of kufr on some sins, and then said: *What is meant is that all sins are in the category of lesser kufr. Because it is in opposition to being thankful and grateful, that is by obedient actions. So actions are either those of shukr [gratitude] or those of kufr [ingratitude], and anything else is neither this or that.*
The first meaning of kufr - greater kufr- is the opposite of eeman. It has been said that we are either *mu`min* (believers) or *kafir* (disbelievers) as in the saying of Allah:

Some of them believed and others disbelieved. (2:253)
Allah is the Guardian of those who believe, He brings them out from darkness into light. But as for those who disbelieve, their guardians are false deities and leaders who take them out from light into darkness. (2:257)
How shall Allah guide a people who disbelieved after their belief. (3:86)
As for the second meaning of kufr, the lesser kufr, it is the opposite of shukr.
A person is either grateful for a blessing or is a kafir not giving it its appropriate recognition. However, he is not a total kafir by not being grateful. Allah has said in describing mankind:
Verily We showed him the way, it is for him whether he is grateful or ungrateful. (76:3)
And whosoever is grateful, truly his gratitude is for the good of his own soul, and whosoever is ungrateful, indeed my Lord is All-Sufficient, Bountiful. (27:40)
There is a hadeeth in Sahih Al-Bukhari that mentions one of the reasons for women entering the Hell-Fire; they commit kufr!
It was said: *Oh Messenger of Allah, do they commit kufr of Allah?* The Prophet (pbuh) said: *They commit kufr of their spouse and commit kufr of their kindness (the husband`s kindness towards them).* This is why Al-Haafidh Ibn Hajar reported Al-Qurtubee as saying: *When kufr came in the language of the legislation, it meant the denial or disbelief in the necessary points of knowledge in the religion of Islam.* He then finished by stating that: *it has been reported that kufr in the language of the Shari`ah is the denial of a blessing, and abandoning gratitude towards the Bestower of the blessing and giving Him His rights.* This was also recorded in his book Al-Eeman under the chapter *Kufr Doona Kufr* (kufr upon or below kufr) in the hadeeth narrated by Abu Sa`eed: *They commit kufr of their kindness *
Imam Al-Bukhari, may Allah be pleased with him, even put a number of chapters in his *Book of Eeman* refuting the Khawarij, that make takfeer on the basis of committing major sins. These chapters include: *Baab: Kufraan Al-Asheer and Kufr Doona Kufr* (Chapter: Kufr of the Spouse, and Kufr upon or below Kufr). The phrase *kufr doona kufr* was reported by Ibn Abbas and some tabi`een in the exegesis of the ayah:

And whosoever does not judge by what Allah has revealed, such are the kaafiroon. (5:44)
This proves that the categorization of kufr into varying levels of greater and lesser is established from the salaf of this ummah. And this categorization can also be applied to shirk, nifaaq, fisq, and thulm
. Each one of these are divided into a *greater* that obligates eternity in the Fire, and a *lesser* that does not make this obligation nor does it remove the person from the ummah.
Al-Bukhari has also mentioned in his Sahih *Baab: Thulm doona thulm* and he used as proof a hadeeth narrated by Ibn Mas`ood.
It is only those who believe and confuse not their belief with thulm, these have security and are rightly guided. (6:82)
When this ayah was revealed the companions asked: *Oh Messenger of Allah, is there anyone who does not commit thulm against themselves?!* The Messenger (pbuh) answered: *It is not as you say. And confuse not their belief with thulm: with shirk. Do you not listen to the saying of Allah:
Verily shirk is a great thulm. (3:13)
The proof that is derived from this hadeeth is what Al-Bukhari intended. The intention was to show that the companions understood the meaning of `thulm` to be all types of disobedience. The Prophet (pbuh) did not reject their thought, but he simply clarified the meaning for them. The greatest kind of thulm is shirk, thus proving that thulm has different levels.

Combining Some Branches of Eeman Along With Branches of Kufr, Nifaaq, or Thulm

The seventh principle states that a branch of eeman, or most of it, can combine with kufr, jahiliyyah, or nifaaq. This is a reality unknown by many people past and present. They think that a person is either a complete *mu`min* or a complete *kafir*. There is nothing in between, one is either purely sincere or purely hypocritical. Similar to this are those who say *either a pure Muslim or a jaahil* and there is nothing in between these two. This is the way of many people. They focus in on the opposing extremes without looking at the middle. With them, a thing is either black or white. They forget that there is a color that is neither completely black nor completely white. This color is in between the two.
There are some people that upon seeing an individual or a community not

fulfilling all of the requirements of eeman -- finding instead some characteristics of nifaaq, branches of kufr, or characteristics of jahiliyyah -- rush to judge with absolute kufr, greater nifaaq, or jahiliyyah and then classificies them as *kafir.* This is because of the belief that eeman cannot be combined with any type of kufr or nifaaq, and that Islam and jaahiliya are opposites that cannot be combined. This would be true if we were to look at absolute eeman and absolute kufr, and similarly Islam with jahiliyyah and nifaaq. But as for general eeman and kufr, or general eeman and nifaaq, or general Islam and jaahiliya, they can and do combine as is proven by nass and the sayings of the salaf, may Allah be pleased with them.

In the Sahih, the Prophet (pbuh) is reported to have said to Abu Dharr, may Allah be pleased with him: *You are a person who has jahiliyyah in you!* And this was a man, Abu Dharr, with characteristics of truthfulness, striving to please his Lord, and privilege as a companion. There is also a hadeeth that states: *Whosoever dies without battling or making an intention to do battle has died on a branch of nifaaq.* Abu Dawood related a narration from Hudhayfah Bin Al-Yaman, may Allah be pleased with him, that he said: *There are four hearts: A binded (i.e. constricted) heart, that is the heart of a kafir. A plated (i.e. enclosed) heart, that is the heart of a munaafiq. A spacious heart with a shining light, that is the heart of a mu`min. And there is a heart that has both eeman and nifaaq. Its eeman is like a tree supplied with clean pure water and its nifaaq is like a fester supplied with pus and blood, so whichever overcomes him will prevail.* It was narrated as marfoo`aa and is in the Musnad of Ahmad as marfoo`aa.

Sheikhul-Islam Ibn Taymiyyah said: *This saying of Hudhayfa is proven by the statement of Allah:

On that day they were closer to kufr than to eeman. (3:167)

before this, they predominantly had nifaaq. And when the day of Uhud came, their nifaaq overwhelmed them and they proceeded to draw close to kufr.*

Abdullah Bin Al-Mubarak narrated with an isnaad fromAli Bin Abi Taalib, that he said: *Indeed eeman is a white speck in the heart. So whenever the slave (of Allah) increases in eeman, the heart increases in whiteness, until eeman is completed, and then the heart is totally white. Indeed nifaaq is a black speck on the heart. So whenever the slave

increases in nifaaq, the heart becomes black. And I swear by Allah if you were to split the heart of a kafir, you will find it black.* Ibn Mas`ood said: *Singing gives rise to nifaaq in the heart just as water gives rise to plants.* Sheikhul-Islam also said that this was common amongst the sayings of the salaf, where they explain that the heart has eeman and nifaaq in it. The Book and the Sunnah prove this. The Prophet (pbuh) has mentioned the branches of faith and has mentioned the branches of nifaaq, saying: *Whosoever has a branch of those (with them), then they have a branch of nifaaq until they leave it.* And this branch might have many branches of eeman along with it.

This is why the Prophet (pbuh) also said: *He will exit the Fire whosoever has in his heart the weight of an atom of eeman.* So he taught that whoever has the least bit of eeman will not be in the Hell-Fire for eternity, and that whoever has a lot of nifaaq will be tortured according to the amount that he had and then he will be allowed to exit the Hell-Fire. Likewise is the saying of Allah to the Arabs:

You do not believe, but say: `We submit to the will of Allah`, for eeman has not yet entered your hearts. (49:14)

Allah has negated the fact of eeman entering their hearts. But this does not prevent the presence of a branch of it, just as eeman is negated from the zaany and the thief, those who do not love for their brother what they love for themselves, and those who do not assure their neighbors of their goodness, etc. In the Qur`an and ahadeeth are many factors that negate eeman from the one that has abandoned some obligations.

On another topic, Ibn Taymiyyah, may Allah have mercy on him, said: *What is meant is that the best of the believers will be in the highest levels of the Garden and the hypocrites will be in the lowest depths of the Fire. This is true even if they were outwardly considered as Muslims in this world, such that the superficial rules of Islam were applied to. So whoever has eeman and nifaaq is called `Muslim,` if he is less than the pure munaafiq. And if his nifaaq is predominant then he does not deserve the title of eeman He is more deserving of the black title than he is of the white title. As Allah said: *On that day they were closer to kufr than to eeman.* But if his eeman is predominant and he also has nifaaq, then he deserves the threatening promise. He will not be amongst the believers that are promised the Garden (meaning the first to enter); but because of his

eeman he will have earned it after he is tortured if nobody intercedes for him or Allah does not forgive him.*

He also said: *The groups that follow desires, such as the Khawarij, Mu`tazilah, Jahmiyah, and Murjea say:

eeman and nifaaq cannot come together in a slave [of Allah].` And there are those amongst them that claim a consensus of the scholars on this. But they are wrong and are in opposition to the Qur`an, Sunnah, and the sayings of the sahabah and tabi`een. They are in clear opposition.*

Furthermore, the Khawarij and Mu`tazilah have dismissed this corrupt principle and even said: *Obedience that deserves reward and disobedience that deserves punishment cannot come together in a single person.* They do not take into consideration that an individual can enter both Paradise and Hell. Rather, whoever enters one of them will not enter the other, this is why they have denied anyone`s exiting from the Hell-Fire and the intercession for anyone entering the Hell-Fire. Ibn Taymiyyah also discussed the excessiveness of the Murjea: *They have agreed with them (the Khawarij and Mu`tazila) on this principle. But they say: `Those who commit major sins will enter Paradise and will not enter the Fire.` As for Ahlus-Sunnah Wal-Jamaah, the sahabah, the tabi`een, and other groups of Muslims from thee jurisprudence, the people of hadeeth, and the people of theology they say: `Allah tortures an individual with the Fire and then enters him into the Garden, as was stated by the authentic ahadeeth`.*

The person who has sins will be tortured with it, and if he has good deeds he will enter Paradise with it - he has both obedience and disobedience. And these groups have not differed on his judgement, but they have differed on his name. The Murjea have said: *He is a mu`min with complete eeman.* But Ahlus-Sunnah Wal-Jamaa says that he is *a mu`min lacking eeman, and if this was not so then he would not be tortured, just as he is lacking piety and taqwa.* Is he to be given the name `mu`min`?

There are two sayings referring to this and the correct one will be explained. If the laws of this world are Question :ed, as the freeing of a slave is an expiation, then it is said: *He is a believer. And the same is said if his inclusion into the speech directed towards the believers is Question :ed, as when Allah says: *Oh you who believe*.* And if his judgement in the Hereafter is Question :ed, then it is said: *He is not amongst those

believers that are promised Paradise. But he has eeman that prevents him from staying in the Hell-Fire eternally, and with it he will enter Paradise only after he is tortured in the Hell-Fire if he is not forgiven by Allah.* This is also why it is said: *He is a mu`min with his eeman and a faasiq with his major sins, or he is a mu`min lacking eeman.*

Those amongst Ahlus-Sunnah and Mu`tazilah that do not categorize him as a mu`min say: *The name faasiq negates the name of eeman due to Allahs saying:

Evil it is to have a name of fisq after eeman. (49:11)

Is he who is a mu`min like he who is a faasiq. (32:18)

On this basis, some people have branches of kufr while also having eeman. There are also narrations from the Prophet (pbuh) naming many sins to be kufr, even though the person that does it might have more than an atom`s weight of eeman - he will not be eternally in the Fire. Such as his saying: `Insulting a Muslim is fisq, and fighting him is kufr.` And his saying: `After I am gone, do not go back to being kufaar, some of you striking the necks of others.` And this was elaborated on by the Prophet (pbuh) in the Sahih from more than one perspective. In his final hajj, the Prophet (pbuh) ordered that this be said to the people. He, undoubtedly, called those that strike the necks of others as kufaar, and the action of doing this is called kufr. Despite this, Allah has said:

And if two parties or groups fall into fighting Indeed the believers are brothers.

This clarifies that they do not totally leave eeman, but have kufr in them - this is a description - as said by some sahabah, *kufr doona kufr.* Similarly, is the Prophet`s (pbuh) saying: `Whosoever says to his brother: *Oh kafir,* then it settles on one of them.` Even with this statement he is called a brother and the Prophet (pbuh) has informed that it will settle on one of them, so if one of them were to be totally expelled from Islam then he would not be his brother. Rather, kufr is on him.*

Different Levels of Kufr In The Ummah

The eighth principle is an affirmation of the seventh. Namely that people are on different levels when it comes to carrying out the commands of Allah and staying away from His prohibitions. This is why levels of eeman have varied, as has their closeness to Allah, The Mighty and Sublime. The salaf of this ummah have determined that eeman increases and decreases,

and the Book and Sunnah prove this. It would be a grave error to imagine all people to be like angels, having no faults or mistakes, and forgetting the clay substance that they were created from that would bring them back to reality. This is the reality, the reality of people varying in their eeman and obedience to Allah - that has been defined by the Noble Qur`an and affirmed by the Sunnah of Allah`s Messenger (pbuh). Allah has said in suratul-Faatir:

Then We gave the Book to those of Our slaves whom We chose. Some of them wrong their ownselves, and some of them follow a middle course (are sparing), and some of them, by Allahs leave, vie in doing good deeds - this is the great bounty. Gardens of Eden they shall enter, they are adorned therein with bracelets of gold and pearls, and their garments will be of silk. (35: 32-33)

Allah, The Mighty and Sublime, has divided the ummah that has inherited the Book into three categories: those that wrong themselves, the sparing, and those that race in doing good deeds.

1. Those that wrong themselves, as was said by Ibn Katheer, are the ones that are negligent in doing some of the obligations and the ones that have committed some sins.
2. The sparing are those that perform the obligations, stay away from the forbidden, but also stay away from some preferred actions and commit some hated actions.
3. Those that race in doing good are the ones that perform the obligations and the preferred actions while staying away from the forbidden things, the hated actions, and some lawful things.

So these three, although some have deviation, short-comings and wrong themselves, include all that are preferred by Allah. These three categories are built upon the three levels or ranks mentioned in the well known hadeeth of Jibreel, namely: *Islam,* *Eeman,* and *Ihsaan.* Allah has informed us that these three categories - including those who wrong themselves - are amongst the people of Paradise.

The exegesis by Ibn Abbas for this ayah is authentically established and states that: *They are the ummah of Muhammad (pbuh). Allah has made them inherit all of the books that He has revealed. Those that do wrong He will forgive, and those that are sparing will be held to account in a light and easy manner, and those that would race shall enter Paradise without

being held to account.*
With regards to the one that wrongs himself, *forbidden* is not meant to only refer to the *minor sins* committed and exclude the *major sins.* He is not meant to be the one that has repented for all of his sins. This is because, as Sheikhul-Islam Ibn Taymiyyah said, *Those who commit the minor sin and those that repent are contained within the categories of `the sparing` and `the racing.` Indeed there are none from the children of Adam that are free from sins. And all those that repent are `sparing` or `racing`.*
Furthermore, whoever stays away from the *major sins,* then his sins will be expiated as Allah,Allah, said:
If you avoid the great sins which are forbidden to do, We shall remit for you your (small) sins. (4:31)
Therefore, there must be a person that wrongs himself and is promised paradise, even if it is after torture that purifies the wrong doings. However, even though a Muslim may be sparing or wronging himself, he must hate the kufr, fisq, and disobedience. And he must not be acceptive of the evil that fills the life around him. Because indeed the lowest level of eeman is that a Muslim changes the evil within his heart, meaning he must hate it, be pained by and resent it. While a higher level than this is that he changes it with his tongue if he is able, and still higher than this is that he changes it with his hand if he is able. And this is what has been revealed in the well-known and authentic hadeeth: *Whosoever from you sees an evil, then let him change it with his hand. And whosoever is not able, then (change it) with his tongue. And whosoever is not able, then (change it) with his heart - and this is the weakest of eeman.* So if changing something with one`s heart is the weakest of eeman, then this means that the loss of this level - the level of the weakest eeman - is the total loss of eeman, with nothing remaining of it. And this is what has been stated in another hadeeth reported by Muslim and narrated by Ibn Mas`ood that the Prophet (pbuh) said: *There is not a prophet before me that was sent by Allah except that he had disciples and companions within his nation that would abide by his sunnah and carry out his commands. And then afterwards they would differ and say things that they do not do, and do things that they were not commanded to do. So whosoever performs jihad against them with his hand, then he is a mu`min. And whosoever performs jihad against them with his tongue, then he is mu`min. And whosoever

performs jihad against them with his heart, then he is a mu`min. And there is no eeman after that which would amount up to a mustard seed.* This noble hadeeth declares that whoever does not perform jihad with his heart against these fasaqah and thaalimeen
- meaning that he hates their actions, their fisq and their thulm - then he does not have a mustard`s seed amount of eeman. And in another narration, he does not even have the lowest of eeman.
However, this matter goes back to the conscience and heart of the Muslim. He is the one who is able to judge himself: is he accepting of this evil or is he dissatisfied with it? And if he is accepting of the perpetrator of this evil, is he accepting because of his fisq, thulm, and deviation from the legislation of Allah or something else, like a benefit gained from him, or a relation that exists between them, or anything else. But what is obligatory on the mu`min is that the degree of his closeness or farness to people be according to the extent of their connection to Islam.

In conclusion, after this clarification in light of comprehensive principles, decisive texts, and the explicit proofs mentioned, it becomes clear (to all that have eyes) the extent of the serious mistake and grave danger that our brothers have fallen into. Those that have exceeded the limits in *takfeer,* to the extent that they have declared individuals and whole societies as kafir. They oppose all those that differ with their perspective on the legislative texts and proof. They cause damage by their recklessness in explanations and by using elements that are not proofs. They declare those scholars of the nation and those Imams, past and present, that do not agree with them as mistaken. They claim that they have reached the level of *Imam* and absolute ijtihad. They also claim that they have the right to oppose the entire ummah and whatever it has agreed upon from the past or present. This (and refuge is sought with Allah) is a result of destructive conceit, constant arrogance, and harmful excessiveness. There is no source for this other than ignorance of Allah ignorance of the people, and ignorance of the self - and may Allah have mercy on those who know the extent of their self. There is a hadeeth: *Beware of excessiveness, indeed excessiveness is what destroyed those before you. (And the Prophet (pbuh) said it three times.)* Despite all of this, I will not fall into what these extremist brothers have fallen into. I will

not declare them as kufaar the way they declared people as kufaar. Even if there are ahadeeth regarding takfeer for those that call Muslims kufaar without explanation, and although these people have an explanation, it is rejected. This is why the salaf differed on the takfeer by the Khawarij, despite authentic and marfoo`aa ahadeeth narrated about their bad qualities. And what has been established by the Leader of the Believers,Ali Bin Abi Taalib, may Allah be pleased with him, is that he did not declare them as kufaar and did not initiate fighting against them. And when it was said to him: *Are they kufaar?* He replied *Kufr is what they run away from!*

This is why I call them *brothers,* despite of their excessiveness and deviation from the correct way of thinking. I am sure that most of them will retreat from their thoughts about takfeer, if they read with a neutral and fair spirit, have sincerity in seeking knowledge and no association with fanaticism. In addition, they must be free from any fear of rebuking by their peers or the intimidation of their leaders. Especially from those that would consider them to be *apostates* simply because of their opposition or a change in opinion and would give verdicts calling for their execution because they changed their religion.

I have sure knowledge that within these extremist groups are sincere young men that do not seek anything except the Face of Allah, the dwelling in the afterlife, and the victory of Islam. However, they have not been reinforced with Islamic education and deep Islamic understanding; These deviant ideas and thoughts came across empty hearts, so the hearts just took them in. And I know that the truth was clarified to a number of these young men and they returned to the truth, without the use of intimidation and threats. Further, because they were directly exposed to the harm that is caused by takfeer, they became patient and tolerant. And I also know that this phenomenon is the result of the non-existence of a conscious mature Islamic movement that should work during the day, out in the open. Thus these people have resorted to working underground, in the dark. When that day comes, the rays of the call to the complete Islam appear and its light spreads through the horizon with its banner being raised without any fear, then there will be no room for these excessive underground extremists. And by the will of Allah we will return to this topic at another time.

Building A Tomb And A Mosque On Possessed Property Without The Permission Of Its Owner

The following news was reported in the Egyptian newspaper Al-Akhbar, issue number 6774, on the 13th of Safar 1394 A.H. (corresponds to March 7, 1974 CE). The following text appeared in the first column of the fifth page.

Strange Phenomenon During the Janazah of a Sheikh From One of the Dumyat Villages

A strange phenomenon occurred yesterday in the village of An-Naseriyah in Dumyat. The relatives of Sheikh Muhammad Al-Jamal Ash-Shaheer, known as Abu Farraakh, refused to carry out his last wish to be buried at the time of his death in a place three kilometers (1.9 miles) from the village cemetery. When they went to walk with the funeral procession yesterday, they were surprised that the coffin itself began to turn along with those that were carrying it. The coffin was leading them to a wheat field.

The relatives called the police. The police arrived with a unit headed by an official of the *Farscur* office, and they tried to lift the coffin from its place to no avail. So the relatives decided to build a tomb at that place. It was there that the family was able to complete the burial of the corpse. It was noted that this Sheikh was ninety (90) years old. He had left his original village of Tahtah and lived in the village of An-Naseriyah for thirty (30) years.(

I am requesting a written verdict explaining the religious viewpoint for this situation.

Question *What is the judgement relating to the crops that were destroyed by the people, especially those that carried the coffin? What is the judgement with regards to the tomb that was built on land not owned by the deceased or by those that organized his burial? What is the judgement for the mosque that was built by the people without permission from the property`s owner? And is it permissible for this owner to remove the tomb that was built? I ask for a written statement to satisfy the hearts of the believers in Allah and so that they may not lose any of their rights.*

May Allah clear your mistakes and grant you success.

ANSWER : It is a given that the relatives from the village were acting on the truth when they refused to carry out the Sheikh`s will, and that was to be buried in a place three (3) kilometers from town. This is because the will was false and its execution was not permissible - although there are many differences with the Shari`ah and the Sunnah.

The first major point to be considered is that the Sheikh`s final decree (will) stipulated that he be buried in land that was not owned by him, was not considered as barren land, and was not reserved for burial purposes. This land was privately owned and had been cultivated as farming land. And if this Sheikh had any sort of knowledge he would not have permitted this unjust, final decree that included intrusion on and ruin to another`s property without right.

The second major point to be considered is that his will demonstrated a preference for differential treatment from the rest of the Muslims. The deceased did not choose to be buried in the cemetery of the people. He wished to be buried far away from them, in a separate place even though the dead are to be placed together. Why the difference in burial place? This type of preference was not known among the righteous predecessors, the companions, and those that followed them in righteousness. All of these people were buried along with the other Muslims. This tendency towards differentiation in the burial place was not known until after the widespread of innovation and deviation from the guidance of the Salaf.

The third major point is that this Sheikh unnecessarily burdened the people with carrying him from theiSr village to a distant place. And he did not have the right to put this difficulty upon them without justification.

Now with regard to what was related about the coffin and its redirecting itself and the pallbearers, and its taking them by force to the wheat field, etc. These are the kinds of stories that are passed along in villages whenever one of the *Sheikhs* die that they consider to be righteous. The villagers then use these stories as proof that the deceased was a righteous waliy of Allah.

I do not know where they obtained this sort of judgement for the deceased. The likes of this has not been transmitted by the Qur`an or Sunnah. It has not been established that any one of the sahabah or tabi`een had their

coffin fly or that it took the pallbearers by force to wherever the deceased wanted. It is not sufficient for anyone to claim that the Sheikhs of today are better than the sahabah and the tabi`een in righteousness. My interpretation is that one of the following was the cause for this incident.

1. This action was done intentionally by all or most of the pallbearers -all of whom had a connection to the deceased. They probably wanted this to occur so that they could attribute a supernatural feat to him, and circulate it amongst the people thus leading them to gain materialistic advantages or tremendous respect.

2. This action was unintentional but subconscious. This may have been some form of unconscious inspiration. The pallbearers were acting under the strong impression of what the deceased had actually willed. This issue is known to the knowledgeable. It is documented how much effect this may have on the psyche and behavior, to the extent that sometimes there are physical changes that have no reason except for their own subconscious conviction and delusion. It is not surprising that this form of inspiration was transferred to the police, especially since it is presumed that the officers were part of the village population.

3. This action was caused by some of the jinn and shaitan that tried to misguide the people by means of trickery. Sheikhul-Islam has discussed many incidents of this kind. The strange thing about these stories and fables is that we do not hear about them except in certain places, specifically from villages. We do not hear about things of this nature occuring within the Saudi Arabia or in Qatar, for example, and I have lived there for some ten years?!

With regards to the harm to the farm owner (as a result of the tomb being built on his land without permission), the damage to the crops and deprivation of a part of the land, then it is his right that he demand compensation from the people and the police. This is partially because of the wheat that was damaged and secondly for the removal of this aggressive intrusion and affliction to his legally owned property. This is because of a precept within Shari`ah that has been established by several ayah in the Qur`an, clear prophetic ahadeeth, and the consensus of all Imams of the madh-habs that: *There is no harm and no reciprocating harm in Islam.*

It is not permissible for citizens within the territory of Islam - whether

bodies or their wealth especially when the other has done no fault. And if this happens, it is then obligatory on the aggressor to remove this harm to the best of their ability. This is in full accordance with the ruling *The harm must be removed.*

Now it is not permissible to say: *The removal of this harm from the property-owner will not take place with the exception of leading to another harm, namely the removal of the grave and damaging the deceased.* This is as a result of the determination by Islamic jurists that a harm is not to be removed due to another harm. The Islamic jurists have also said that the lesser harm is to be carried out if it is due to coercion or to remove a greater harm. Furthermore, any particular harm is to be carried out to remove a widespread prevailing harm.

It should also be considered here that the present harm to the living is more important and greater than the present harm to the deceased. It will not harm the dead to move their bones from one place to another. And it is permissible to dig up the grave because it is the lesser harm. Especially since the deceased caused this harm by requesting what was not permissible for him, providing himself a grave without right. Furthermore, there is still a prevailing harm with these tombs. That is namely the public`s belief in their sanctity due to the rumors about the deceased performing divine and supernatural feats, the exploitation of its attractiveness, the encouragement to visit the grave, to touch it, put candles and decorated lanterns on it, the staring at it, sacrificing in the deceased`s name, and other evils that the Prophet (pbuh) has cursed and considered to be a type of polytheism.

This is why it is okay to remove the tomb that was established on other than the fear of Allah and contentment. Moreover, this removal is obligatory for those that understand what Allah and His Messenger want. Sufficient for us is the story of `Masjid Ad-Dirar` (The Harmful Mosque) that is recorded in the Noble Qur`an. But with regards to the mosque that was built over the tomb without the permission of the property - owner, and without need for it because of its three kilometers distance, then prayer is definitely forbidden in it for two reasons.

First, Islamic jurists have agreed on the prohibition of salaah on stolen land - this prohibition may either be considered as forbidden or

discouraged - as a punishment to the thief for what he stole and as a declaration of dissatisfaction. It is the Hanbaliyah and the Thaaheriyah that have said that salaah on these lands is invalid. Their decision is based on the principle that the prohibition will get rid of corruption and falsehood. There is a hadeeth in Sahih Muslim that states: *Whosoever does something that is not from our doings, it is rejected.* In other words, the action is returned and not accepted from him.

Second, authentic prophetic ahadeeth have come prohibiting the placement of mosques on graves. These ahadeeth also curse the Jews and Christians that have take the graves of their prophets as places or worship. As such, Islamic research has decreed that the latter of the two (mosque and grave) is to be removed. So if the mosque was built first and then the grave was established, the grave is to be removed. If the opposite is true, then the mosque is to be removed that was built on other than the fear of Allah and contentment. In addition to these views, is the opinion that the mosque in Question : cannot be considered a sanctuary. This is due to conditions established as a result of *Masjid Ad-Dirar* as discussed in Suratul-Tawbah. Allah says:

*And those who have built a mosque with the intention of harming and disbelieving, and as a division between the believers, and as an outpost for those who fought Allah and His Messenger aforetime, They will swear *We desired nothing but good*. And Allah bears witness that they are indeed liars Never stand therein. For a mosque that was founded upon piety is more worthy for you to stand therein (to pray). In it are men who love to purify themselves, and Allah loves those who make themselves pure. Is he better who lays his foundation upon the fear of Allah and His good pleasure, or he who lays his foundation on the edge of a crumbling bank. In which it does crumble with him, into the fire of Hell. And Allah does not guide the wrongdoers.* (9:107-109)

The people of *Masjid Ad-Dirar* were amongst the hypocrites that came to the Prophet (pbuh) while he was preparing for the battle of Tabuk. They said to him: *Oh Messenger of Allah, we have built a mosque that will shelter the sick, the needy, and people on cold rainy nights. We would like for you to come so you can pray for us in it.* The Prophet (pbuh) said: *I am on the verge of travelling and in a state of labor. If we return, by the will of Allah, I will come to you and pray for you in it.* Upon his arrival

to Bithy Aw`aan, a place on the path from Tabuk to Medinah, he received news of the mosque from the heavens. So he called two men from his companions and said to them: *Go to this mosque whose people are transgressors. Demolish it and scorch it.* So they did and it was set afire. They came out of it with such a great force that they returned inside again for the people. Afterwards the people left this place.

The researcher and scholar Ibnul-Qayyim noted two things that he understood from this story. The first was the revelation of the legislative ruling permitting burning and demolishing places of disobedience against Allah and His Messenger. This was derived because Allah`s Messenger (pbuh) ordered the burning and demolishing of *Masjid Ad-Dirar,* even though this was a mosque that was prayed in and a place where Allah`s Name was remembered. Nonetheless, it was built to establish harm and separation amongst the believers. It was also a watchtower and abode for the hypocrites that were at war with Allah and His Messenger. So for every place that resembles this, it becomes obligatory for the Imam of the Muslims to plunder, or burn and demolish, or to change its condition into whatever he wants. He also said: * if this was the condition of `Masjid Ad-Dirar,` then the places of polytheism that call its supporters into taking rivals besides Allah has even more right and obligation to do this (i.e. get rid of it). The same principle holds true for places of disobedience and transgression like bars, wine factories, and the gatherings of evil people.Umar Ibnul-Khattab burned an entire village because of the widespread sale of alcohol.*

The second reason is that endowment is not accepted when done with other than piety and reverence. The endowment of this mosque was not accepted. Ibnul-Qayyim said: *Here, he is to destroy the mosque if it was built on a grave, just as he would dig up the dead if they were buried in a mosque. This was also the considered opinion of Imam Ahmad and others, namely that in the religion of Islam a mosque and a grave cannot be brought together. Whichever of them was constructed on the other, then it is to be removed and the ruling is in favor of the former. If they were both built simultaneously then such a thing is not allowed. The endowment for it is not allowed and salaah in the mosque is not allowed. For the Prophet (pbuh) has forbidden this, cursed the ones that took graves as mosques, or light them with decorated lanterns. This is the religion of Islam that Allah

raised His Messenger and Prophet on. And as you see, it has become a stranger amongst the people.*

I wonder if this is also the judgement for a mosque built upon a grave with the willingness of those offering the endowment? Especially where they are ignorant and think that they will get a reward for their action? If so, then what is the ruling for a mosque and grave constructed on property owned by somebody else without his permission or acceptance? We may find people that will argue regarding this first case, but we will not find those that will argue regarding the other - because it is clear falsehood. The truth has the right to be followed and returning to the truth is better than persistence in falsehood. And with Allah is the success.

Prophetic Miracles Amid Exaggeration & Rejection

QUESTION :: *We were sitting in a gathering talking about the Prophet (pbuh) and his miracles, his birth, the events prior to his birth, and his universal signs that are discussed in the books on the *Birth,* usually read during the month of Rabi`al-Awwal.*

One person in the gathering denied the occurrence of these extraordinary events. He also denied whatever is spread by word of mouth and in books pertaining to the noble physical miracles of the Prophet (pbuh). For example, the egg-laying of the pigeon at the mouth of the cave; the web weaving of the spider during the hijrah; the deer speaking to him; the yearning of the tree trunk for him, and others that have become known by the Muslims. The proof that was put forward was that the Prophet (pbuh) had only one miracle that he challenged others with, the Noble Qur`an. This was an intellectual miracle that is more meritorious than any of the miracles performed by the prophets that came before. We ask your opinion and explanation on this matter providing evidences to eliminate those that move away from proof, and give life to those that live by the proofs. May Allah grant long life to Islam and the Muslims.

ANSWER : What our brother petitioner has said about the man in this gathering has some truth and false within it. Not everything that circulates among the people regarding the physical miracles of the Prophet (pbuh) is authentically established. However, not all of them are fabricated. The true and false in these things cannot be known by returning to our opinions, desires or feelings. We must return to the documented chain of narrators. In this respect, the issue of the physical miracles of Muhammad (pbuh) has people split into three categories.

The first category is for those that exaggerate the proof and documents, using whatever book they may possess. This is regardless of if these books came from the past or future, if they contain verified narrations or not, if

they are in agreement with the fundamentals of the religion or against them, or if they were accepted or rejected through the research of the scholars. The important thing is that they see it reported in a book, mentioned in a poem from amongst the poems that eulogize the Prophet (pbuh), or in a story on the *Birth* that is read and spread during Rabi`al-Awwal, etc. These are common minds that do not deserve to be discussed. Their books include the gross and the stout, the accepted and the rejected, and the authentic and the non-factual.

Misfortune has afflicted religious education by way of these authors that hold onto the *strange* texts (meaning unacceptable stories) used to fill the body of these books, even if these texts differ with authentic texts and correct thinking. Some authors simply don`t care about the authenticity of these matters, on the basis that it does not result in Islamic legislative rulings - declaring things permissible, prohibited or similar. It is only when these authors discuss issues of permissibility and prohibition that they become strict with the chain of narration.

Other authors might make mention of the narration beside their chain (so-and-so reported from so-and-so), but they would not indicate the status of this chain of narrators, whether it is authentic or not. Likewise with the status of the narrators themselves, are they accepted authorities, weak defective ones or rejected liars? These authors are generally confident that if they mention the chain of narrators then they have relieved themselves from having to verify it, and are thus removed from this obligation. This method may have been valid and sufficient for the early scholars, but for the later times and especially the present just mentioning the chain of narrators does not mean a thing. But as it has turned out, these people simply rely upon citing from books without any reference or regard to the chain of narrators. In our time, this is the mindset of most of writers and authors, whether they are transmitting from The History of At-Tabari, the volumes of Ibn Saad, etc.

The second category includes those that proclaim rejection and denial for the physical miracles and signs. Their argument is that the miracle of Muhammad (pbuh) is the Noble Qur`an. And it is with this that he gave the challenge for anyone to come forward with similar to its entirety, ten chapters, or just one chapter.

When the polytheists requested the Messenger (pbuh) to bring some

universal signs as a verification for him, ayah from the Qur`an were sent down providing an emphatic refusal to their request. Allah has said:
*And they say: `We will not believe you until you make a spring to gush forth from the earth for us. Or until you have a garden of palms and grapes, and you make rivers gush forth abundantly in the midst of it. Or until you make heaven to fall as you assert, upon us in fragments, and you bring Allah and the angels before us face to face. Or until you have a house adorned with gold, or you ascend to heaven, and we will not believe your ascending there until you bring down to us a book which we may read.` Say: *Glory be to my Lord! Am I not but just a mortal messenger?* (17:90-93)
In another place Allah mentions preventing the sending of the universal signs as they had suggested. Allah said:
And nothing stops Us from sending the signs, except that the people of old denied them. And We gave to Thamood the she-camel as a clear sign, but they did wrong against her. And we did not send signs except as a way of frightening. (17:59)
And in another surah, Allah replies to the request for signs, stating that the Qur`an itself suffices all that is needed for it to be a sign for Muhammad (pbuh):
Is it not sufficient for them that We have sent down to you the book which is recited to them? Verily, in it is a mercy and reminder for those who believe. (29:51)
It has been ordained by the Divine Wisdom that the miracle of Muhammad (pbuh) would be an intellectual and literary miracle, not a superficial one. Such that it would be a benefit to the people after it passed its early stages and to be befitting as the final and eternal message. The superficial or materialistic miracles end as soon as they happen, whereas the intellectual miracles last forever.
This is confirmed by what was related in Sahih Al-Bukhari that the Prophet (pbuh) said: *There was no Prophet from among the Prophets except that they were given signs that the people believed in. But what I have been given is the Divine Revelation that Allah has revealed to me. So I hope that I will have the most followers amongst them (the Prophets) on the Day of Resurrection.*
Two things are assumed about the advocates of this category. The first is

that people`s amazement at present is due to the universal sciences that are solely dependent on proven facts by way of cause and effect. This is to the extent that they think that this is logic and nothing can differ with it. Subsequently, fire has no choice but to burn, a knife has no choice but to cut, the inanimate cannot become animate, and the dead cannot come back to life, etc. And the second is the excessiveness of those in the first category to prove supernatural feats using truth and falsehood. This is to the extent that they attempt to invalidate the system of ways and means that Allah has established this world upon. Many are those that use excessiveness to overcome excessiveness.

Here the middle opinion will be shown, between the exaggeration in the evidence and the extremist in their rejections. This is the opinion that I stand by.

1. That the Noble Qur`an is the supreme sign and the first miracle of our Messenger Muhammad (pbuh). This is what he specifically challenged the Arabs with and the remainder of creation with generally. The Qur`an honored the prophethood of Muhammad over the previous prophets and the proof of his prophethood is the message itself. This is his miraculous Book with the knowledge and guidance, the miraculous expressions and meanings, and its information of the unseen: past, present, and future.

2. That Allah honored the Seal of His Messengers with many universal signs and numerous physically supernatural feats. But these were not intended as a challenge, meaning as being proof for his prophethood and being a messenger. Rather it was a blessing from Allah to him, a mercy from Allah, a strengthening and a protection for him and those that believed in the times of difficulty. These supernatural feats did not happen as an answer to the request of the disbelievers, it was a mercy and an honor from Allah upon His Messenger and the believers. Here, for example, is the israa, that is established by the authenticity of the Qur`an, as well as the mi`raaj

that have also been related by authentic ahadeeth. Additionally, there was the descension of the angels to provide steadfastness and assistance for the believers during the battle of Badr. In this case, rain was sent down to provide drink and purification for them and to make their feet firm. At the same time, the polytheists did not get a thing from this water although they were very close to them. Another miracle or supernatural feat was the

protection that Allah gave to His Prophet and the companion while they were in the cave on the day of the Hijrah - despite the fact that the polytheists reached him and if anyone of them had looked then they would have seen him. And there are a host of other incidents that have been proven by the statements within the Noble Qur`an. Amongst these were the large quantities of people eating to their fill from a scanty supply of food during the battles of Al-Ahzaab and Tabuk.

3. That we do not trust in any of the supernatural feats except if it has been stated in the Qur`an or it has been conveyed by the established authentic Sunnah. As for all else that is contained in the bodies of books, we do not accept them and we do not care about them. From the authentically established ahadeeth, the following have been related.

A. It has been reported by a group of companions of the yearning of a tree trunk that the Prophet (pbuh) had leaned against while giving the khutbah When the minbar was constructed for him and he got up on it for the khutbah, he heard a sound similar to a she-camel yearning for its child coming from the tree trunk. So the Prophet (pbuh) went to it and put his hand on it, and it became quiet. Allamah Taajud-Deen As-Subky said: *The yearning of the tree trunk is mutawatter. This is because it has come from a group of companions numbering about twenty and there are many authentic chains thus making it a given that this happened.* Al-Qaadi Ayaad also said in the book Ash-Shifa: *It is Mutawatter.*

(B) The following has been reported by Al-Bukhari, Muslim and others among the books of Sunan and Masaneed, from a group of companions. That water was in abundance by unusual ways during the battles and journeys of the Prophet (pbuh), for example, in the battle of Hudaybiyah, Tabuk, and others. The two Sheikhs [Al-Bukhari and Muslim] reported from Anas: *That the Prophet (pbuh) and his companions were in the desert and the Prophet (pbuh) called for a drinking cup that had water in it. He put his palm in it and water flowed out from between his fingers and the tips of his fingers, so all of the companions were able to make wudhoo`.*

Al-Bukhari reported from Al-Barraa` Bin Aazib that they were among the fourteen hundred (1400) with the Prophet (pbuh) on the day of Hudaybiyah and they had exhausted the well not leaving a drop in it. They

told the Prophet (pbuh). So he went to it, sat by its edge, asked for a container of water, made wudhoo`, rinsed his mouth and made a du`a, then he spilled that water into the well. Al-Barraa` said: *We left it for a short time and when we went back, we got enough water for our people and animals.* There are many detailed ahadeeth pertaining to the appearance of water by the Prophet (pbuh) and these are reported by the most authentic ways.

(C) It has been shown in the books of Sunnah that Allah answered the du`a of the Prophet (pbuh) in times of difficulties regarding attaining things. These include his du`a for rain, his du`a for assistance on the day of Badr, his du`a for Ibn Abbas to gain understanding in the religion, his du`a for Anas to have plenty of children and long age, and his du`a against those that hurt him, etc.

(D) The actualization or realization of statements made by the Prophet (pbuh) regarding incidents that would happen, some actualized during his lifetime and some after his death. For example, conquering the countries of Yemen, Basra, and Persia as revealed in his statement to Ammar *You will be killed by an oppressive group.* And his statement about Hasan: *This son of mine is a master, and Allah will use him to reconcile two groups of Muslims.* As well as his prediction for the conquest of Constantinople, etc.

4. With regards to that which is not authentic about the supernatural feats and signs, we do not take them or look at them even though they have spread amongst the people.

Here we will finish with what has become popular among the people; that when the Prophet (pbuh) hid in the cave during his hijrah to Medinah, two pigeons came and layed eggs at the mouth of the cave. And a tree came out and grew, covering the entrance of the cave. These stories have not been mentioned in any authentic, reliable, or even weak hadeeth. But as for the spider web at the cave, there are narrations that some scholars have declared as reliable and others as weak. What the Qur`an supports is that Allah assisted His Messenger on the day of the hijrah with invisible soldiers:

Then Allah sent down upon him His tranquility and strengthened him with unseen forces. (9:40)

The tree, spider and the pigeon are visible soldiers and there is no doubt

that the victory with invisible and unsensed soldiers is a proof of the Divine Power and the weakness of man. Indeed these supernatural feats have become popular amongst the majority of the Muslims as a way of eulogizing the Prophet (pbuh), and more so with the later people as seen in the poem *Al-Burda* (The Prophet`s Mantle) by Al-Buseery that states:

They think of the pigeon and they think of the spider as
The best of creation from the weavers and the layers,
A protection from Allah more sufficient then the weakness
Of a shield and of the highest mountain peaks.

This is our stance regarding the Prophetic miracles and supernatural feats that have been attributed to the Prophet (pbuh). And with Allah is the success.

Regarding Fate And Predestination

QUESTION :: *Is everything that happens to a person within this world written for him for all of eternity: death and wealth, success and failure, happiness and misery in this world, or if he is from the people of Paradise or the people of the Fire? If so, then what use is it for a person to do anything? Can doctors save anyone from death at any time? And does continuous struggle and hard work, or the good ability to trade or farm have any connection with the increasing of wealth, or is wealth decided by fate, regardless of whether we work or just sit back lazily?*
Confused in Cairo

ANSWER : This is an age-old and well-known Question :. It seems that it becomes important during periods of time that are filled with an overshadowing of the hearts. There is no reason for one to be confused with this matter because Islam has given the perfect and just response
Everything in existence is written and recorded. This is a necessary point of knowledge in the religion and there is no doubt in it. Even if we do not know the essence of this writing all we need to know is that Allah has perfected this universe with its earth and its heavens, and its inanimate and its animate creations in accordance with His Immortality. Allah has knowledge of everything and He determines the due measure of everything. And everything that takes place in this universe takes place in accordance to His Knowledge and Will.

Nothing is hidden from your Lord (so much as) the weight of an atom on earth or in the heaven. And not the smallest and not the greatest of these things but that it is in a clear record. (10:61)

Not a leaf falls but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry but is written in a clear book. (6:59)

No calamity can happen on earth or in your ownselves except that it is in a book before We cause it to happen. Indeed that is easy for Allah. (57:22)

2. This contained knowledge, accurate determination, and sweeping

inscription in all matters and occurrences before their taking place does not abrogate striving by working and taking the use of means. Just as Allah has written the effect, He has written the cause. Just as He has determined the result, He has determined the source or origin. Therefore He does not write success for the student except by certain ways that are put into use to reach this result. He would write for him success by way of hard work, striving, cautiousness, awareness, patience, endurance, and everything else on the list of causes. So both are predetermined and written.

Using the means does not come into conflict with predetermination, rather it itself is predetermined. And when the Prophet (pbuh) was asked about the medicines and the means that he took to protect himself from destructive thing, *does it repel what Allah has predetermined?* His response was *It is from the predetermination of Allah.* This has been narrated by Ahmad, Ibn Maajah, and At-Tirmidhee and has been declared reliable.

When the plague spread into the country of Shaam,Umar Bin Al-Khattab decided to consult the companions about changing his mind against entering it and for him to return with those Muslims that were with him. They said to him, *Do you try to escape the predestination of Allah, Oh Leader of the Faithful?* He replied, *Yes, I escape from the predestination of Allah to the predestination of Allah. Have you seen that if you go to two patches of land one of them is fertile and the other is barren. If you cultivate the fertile one you cultivate it by the predestination of Allah, and if you cultivate the barren one you cultivate it by the predestination of Allah.*

3. Predestination is a hidden thing, concealed from us. We do not know that a thing is destined for us until after it happens. However before it happens, we are ordered to follow the universal laws and directives stipulated by Shari`ah in order to achieve the good in our religious life and our worldly life.

Indeed the unseen future is a protected book
From the eyes of the creation of Lord of the Worlds,
None of it appears to the people who look except
The present page, and on and on.

Allah`s ways of doing things in His universe along with His laws, impose

upon us using the means the same as the person withthe strongest faith in Allah, His fate and His predestination used them. And this person is Allah`s Messenger (pbuh). The Prophet (pbuh) used caution, prepared his armies, sent out explorers and pioneers, readied himself between shields, wore helmets, positioned archers on the peaks of hills, dug trenches around Medinah, gave permission for migration to Al-Habash (Ethiopia) and to Medinah and he himself migrated. He prepared the beasts of burden that he rode, befriended an escort, changed the path he would take and hid in a cave. He took the means for food and drink, saved foodstuffs that would last a year for his family, and did not wait for provisions to be sent down from the heavens.

A man asked the Prophet (pbuh), *Should I tie the camel or should I let it go and rely (on Allah)?* The Prophet`s (pbuh) response was: *Tie it and rely.*

The Prophet (pbuh) also said: *Flee from the leper the way you would flee from a lion.*

Do not come by the sick until it becomes healthy.

This means that the owner of camels should not mix sick camels with healthy camels in order to protect the healthy from becoming sick.

4. Faith in predestination does not contradict working, putting forth an effort, and striving to get what we like and protect ourselves from what we dislike. And it is not for the slackard or the lazy person to blame predestination for all of his shortcomings, mistakes, wrongs or sins. This is just a proof on his failure and his fleeing from responsibility. And may Allah have mercy on Dr. Muhammad Iqbal who said: *The weak Muslim objects to fate and Allah`s predestination, whereas the strong Muslim believes that he himself is the fate of Allah that no one can stop, and that he himself is what Allah has predestined that no one can overcome.* This is exactly what the early Muslims believed.

In a battle during one of the Islamic conquests, Mugheera Bin Shu`ba walked in on one of the Roman judges who asked: *Who are you?* Mugheera replied: *We are what Allah has predestined. Allah is testing you with us. So even if you were in the clouds, we would have come to you or you would have come to us.*

A person cannot insist on waiting for what is predestined except if he has given his full effort and exhausted his struggle and ability. Only then can

he say: *This is the decree of Allah.* A man beat another in a wrestling match in front of the Prophet (pbuh). The defeated said, *this has been written for me by Allah,* and the Prophet (pbuh) became angry. The Prophet (pbuh) saw that although the apparent meaning of this phrase shows faith, the inner meaning shows weakness. So the Prophet (pbuh) said: *Allah puts blame on failure. But you are to use tactics (intelligence). And then if something defeats you say that this has been written for me by Allah.*

5. Among the fruits of faith in fate and predestination (while a person makes every effort to do what he can and looks forward to what Allah does), is that he proceeds to continue at the point of hopelessness. He has determination during the intensity of a struggle, has courage during the times of danger, has patience after shock, and is satisfied with his lawful earnings when the worldly fortunes pass him by. One should say during a struggle: *Nothing will happen to me except what Allah has written for me.* And during the time of battle:
Say: `Even if you had been in your homes, those on whom being killed was decreed would have come forward to their couches (their place of death)`. (3:154)
One should say after receiving a shock: *Allah has destined and He does what He wills.* One should say to the unjust and oppressive ruler: *You will not be able to advance my moment of death and you will not be able to prohibit me from wealth which is mine.*
If the belief in predestination is understood in its authentic manner, then it will create amongst us a striving and steadfast ummah. One that would be worthy and fit to lead the reins of history.

Concerning Calling Upon Spirits

QUESTION :: *Presently, the people in our country have been occupied with spirits and calling upon them. They ask these spirits to tell them what from the unseen will come tomorrow, to give them cures that medics have difficulty in finding, and to give answers to the ever-increasing perplexity of problems that people have. These people have been occupied with this to the extent that it has resulted in students turning away from their books and lessons. Instead they are turning to witchcraft within their classes. They hold a small basket, large enough to prop up a pen, and then they would call upon the spirits and communicate with the unknown. This recent innovation didn`t spread except by way of the skillful, manipulative and clever media that has such great ability. The media appears almost magical in that it can make something small appear big, seemingly turn a cat into a camel, and make false speeches and worthless things to occupy the thoughts, hearts, and tongues of people. But the most important thing is the reason why people do not go to the religion and its scholars. Go seeking their thoughts and opinions regarding what they have seen, heard or read?*

What are these hidden things that move these baskets, pens and writes on paper the right and wrong answers? Are these the spirits of the dead, demonic spirits, or simply the quick hands and works of illusionists? Is it possible to call spirits of the dead back from the world of the barzakh?

Is it permissible to ask them about the unseen? Should we believe what they say about the unseen? Do they know the unseen? Can we go to these spirits and ask them to prescribe treatments for our diseases? We seek clear elaboration in light of proof from Shari`ah.

- Cairo, Egypt

ANSWER : There is no doubt that people are confused regarding this Question :. They hear things that contradict one another. They would like to get out of this confusion and mess, and obtain an honest and authentic religious opinion that will set the truth in place and return people to the

straight path. We do not wish to deny what goes on, because there are many witnesses to these hidden things that attend these sittings for the calling up of spirits. These people see the baskets and pens writing and answering, sometimes answering wrong and sometimes right. So to stubbornly deny that these witnesses saw something is to flee from facing the problem and this will serve only to increase the problem.

We, as Muslims, are the believers in all divinely revealed religions. What we believe is that there are unseen powers and many unnoticed realms within the unierse. Amongst these are the following.

A. Arwaah Al-Mawtah:

Our creed is that the soul continues after death, it does not perish the same way a body perishes. The Qur`an has informed us about the martyrs:

They are alive with their Lord and are well provided for They rejoice upon what Allah has bestowed on them from His Bounty. (3:169-170)

This is of course with respect to their souls, whereas their bodies would be rotten bones or scattered dirt.

The Prophet (pbuh) informed us that the dead hear the sounds of the footsteps of those walking away after his burial.

The prophet (pbuh) has also legislated for his ummah, that when any one of them salutes the people of the graves, to give a salutation as if speaking to them. We are to say: *Peace be unto you oh believers of this residence. You are the ones that went before us and we are the ones that will catch up.*

This is a speech for those that hear and understand. And if this were not so, then this is simply a speech to the inanimate. Ibnul-Qayyim said in his book Kitaab Ar-Rooh (The Book of the Spirits): *The Salaf are agreed upon this. The evidence showed that the dead know about the living visiting them and that they become joyful as a result of it.*

This is established on the fact that the spirit is itself present, as found in the basic fundamentals of Ahl-us-Sunnah

. In support of this are the proof in the Qur`an, Sunnah, reported occurrences, the intellect, common sense, and our fitrah. Ibnul-Qayyim, may Allah have mercy on him, has verified this with more than a hundred proofs. Allah has instructed the spirit with respect to its returning, entering, and exiting. The definitive texts clearly show that they ascend, descend, accept, grab, send, talk, prostrate, and have the doors of the heavens open for them, etc.

B. Al-Malaa`ikah:

These are a creation made from pure light. They undertake various responsibilities among them being the protection of the humans, the writing of their actions, and the taking of their souls.

There is no soul except that it has a guardian over it. (86:4)

For each one there are angels in succession in front of him and behind him. They guard him by the Command of Allah. (13:11)

*Verily there are guardians watching over you Honorable scribes * (82:10-11)

Say: `The angel of death, who is appointed over you, shall seize your souls`. (32:11)

Those who are righteous when the angels take their souls. (16:32)

The angels descend upon them saying: `Fear not nor Grieve`. (41:30)

The angels are inherently obedient to Allah. They do not have desire or free will that would obstruct them from Allah`s remembrance.

They glorify His Praises, night and day never slackening. (21:20)

They do not disobey Allah in what He has Commanded them. And they do that which they are Commanded. (66:6)

C. The Jinn:

They are a different kind of spiritual species, but they are like humans in that they are ordered to do things. With regards to this, the Qur`an directs speech to these two groups:

*Oh assembly of jinn and mankind * (55:33)

There is an entire surah devoted to the jinn in the Qur`an. This surah discusses their physical nature, their relationship with humans, and that some of them are Muslims and some are the misguided and devious unbelievers.

So whoever has accepted Islam, then they have sought the right way As for the deviants, they shall be the fuel for Hell. (72:14-15)

The disbelievers among the jinn are the shayateen.

These are the descendants of Iblees and his soldiers. Allah has said about them:

Verily he and his party see you from where you cannot see them. (7:27)

Now that we know this, which one of these three are the hidden spirits that move baskets and pens?

We cannot say that it is the spirit of the dead that were just with us yesterday. For many of these spirits that are called upon go into things that do not concern them. They declare things that they have no information about, say things that they do not know, lie about things, and intrude upon the unseen that is solely for Allah. We do not think that the spirits of the dead are free for this kind of frivolity. They are either in pleasantry or torture, in a garden from the gardens of Paradise or a pit from the pits of the Hell-Fire. And the strange thing is that we do not hear any one of the disbelieving or wicked souls verify what they have experienced from the punishment of Allah. And this is a punishment that the Qur`an informed us would be applied upon death.

If you can see when the wrongdoers are in the agonies of death, the angels extend their hands (saying): `Render your souls, This day you will be punished with the chastisement of humility for the false things you said about Allah`. (6:93)

If you can see when the souls are taken away from the disbelievers, the angels beat their faces. (8:50)

The fire; they are exposed to it, morning and evening, and on the Day when the Hour is established (it will be said to the angels): Make the people of Pharaoh to enter the severest torment. (40:46)

So why do you not do something when the soul comes up to the throat? And you are at that moment watching, But We (Our angels) are the ones nearer to him than you, but you do not see. Then why do you not, - if you are exempt from being held responsible - Restore back his soul to him, if you are truthful? But if he is from those who are brought near to Us, There shall be for him repose and happiness, and a Garden of Delight. And if he be of those of the Right Hand, Then there is peace for those on the Right Hand. But if he is from the rejecters and those astray, Then his home is scalding water. And a roasting in Hell-Fire. Verily, This is the certain Truth. (56:83-95)

These are the situations for the souls after death. These ayaat clarify that the souls that have rejected the truth will be scolded with boiling water and roasted in the burning fire. So how can the souls of the sinners, disbelievers, and atheists be free from all these chains, for it to go where it wants and answer whenever it is called? Is there no guard or sentinal over it?

In the two authentic books (Bukhari and Muslim) is that the Prophet (pbuh) ordered the gathering of the polytheists that died in the battle of Badr. They were thrown into Qaleeb, a well. Then the Prophet (pbuh) went, stood over them, and called them by their names: *Oh so-and-so son of so-and-so, and Oh so-and-so son of so-and-so, etc., have you found the promise of your Lord to be true? For I have found what my Lord has promised me to be true.*Umar Bin Al-Khattab said to him: *Oh Messenger of Allah, how can you speak to people that are now corpses?* The Prophet (pbuh) replied: *By the One that has sent me with the truth, you do not hear anything more of what I say to them than what they hear. But they cannot reply.* If these spirits were unable to respond to the noble Prophet (pbuh) (while he has the deepest sense from all of mankind concerning the spirits and he is the most connected from all the people to the unseen realms), then what about them responding to other human beings?

Some people have used as a proof for the permissibility of calling spirits the recitation of the Qur`an:

If it were a Qur`an which made mountains move, or tore apart the earth, or made the dead speak. (13:31)

The truth is that this ayah is proof for the prohibition of speaking to the dead with the Qur`an. The cause for its revelation was that the polytheists of Makkah were stubborn in their request that the Prophet (pbuh) to use the Qur`an to move a mountain in Makkah and make it come to them. This was also so that they would be able to take orchards from it, make the ground explode with rivers and springs, and also to recite to their dead so they (the dead) could speak and inform them of his truthfulness. Allah then sent down the ayah:

If it were a Qur`an which made mountains move, or tore apart the earth, or made the dead speak... (13:31)

This is the Qur`an, and we know that *low* (if) satisfies the condition for the prohibition of answering them.

If these hidden things that are called upon are not the spirits or souls of the dead, then we must also believe that they are not angels. Because these spirits lie, contradict, intrude upon the unseen, and claim the names of humans. This cannot be angels for they are the honored worshipers of Allah.

They do not speak until He has spoken, and they act on His command. (21:27)

So there is nothing left after this except the devilish jinn. There is room for this in the Islamic creed. The existence of jinn and devils are a present-day fact. There is a companion from the devils and angels with every person. One hadeeth states: *There is no one except that there is a devil with him.*
The Qur`an states:
His companion will say: Oh Lord! I did not make him transgress, but it was he himself who was very far astray. (50:27)
Good luck is that what we believe is also what was said by the manager of the `Spirits of the Pyramid Society,` Mr. Hasan Abdul-Wahhab, who later resigned from this position. He announced his repentance and distributed flyers to spread his opinion to the people. It was printed in the state-run newspaper on the 23rd of Ramadhan, 1379, and it included the following: *In the month of Ramadhan Allah has removed from my heart the veil of misguidance. And has finally established for me a definite firmness in which there is no doubt that the individuals who call themselves and claim to be the spirits of predecessors from our relatives and loved ones, are nothing but devils and counterparts from the jinn tricking the people. And now as I pass over this miserable period from my life, I revive my Islam, renew my faith, and depart from my dear colleagues. I feel nothing for them in my heart except sympathy, sorrow, and pity. I am constant in my du`a to Allah for Him to enlighten their vision and save them from the condition of this corrupted creed *
What is the goal of those that call upon spirits? Do they seek to Question : it about what happened and what will happen from the unknown matters? Who can say that the spirits - jinn, angel, or any other - have unlimited access to the unseen and can inform about it? This is especially true when Allah reveals the condition of the jinn with Prophet Sulaiman:
So when he fell down, the jinn realized that if they had known the unseen, they would not have stayed in that humiliating chastisement. (34:14)
Their tongues (or speech) towards mankind is described as:
And we do not know whether evil is intended for those in the earth, or whether their Lord intends for them guidance. (72:10)
And when declares the position of the creation in relation to the unseen, Allah says:
Say: None in the heavens and earth knows the unseen except Allah. (27:65)

With Him are the keys to the unseen, none knows them except He. (6:59)

And Allah says about the speech of the Prophet (pbuh), the Seal of the Messengers:

Had I the knowledge of the unseen, I would have secured for myself an abundance of wealth and would have never suffered any harm. (7:188)

Are these inquiries with the unknown then nothing but a form of fortune telling and soothsaying that Islam has declared war against? *Whosoever goes to a diviner or a fortune teller, asks them and believes in what they say, has disbelieved in what has been sent down to Muhammad (pbuh).*

He is not from us who foretells and is foretold to.

This is definitely ancient soothsaying in a modern form.

What is sometimes believed from what these spirits inform is not really the unknown, but it is common knowledge that people learn from one another, and that which man`s counterpart has learned from other jinn and humans. Many times they are not correct, they are mostly lies and a mixture of what has been learned. People usually will forget these lies 99% of the time. Then when something true happens, purely by coincidence, they will always remember it! Or is the aim of calling upon them, for spiritual treatment as the petitioner said?

The manager of the Spirits Society replied to this: *Regarding this innovation of spiritual treatment that is publicized every now and then by the `Spirits of the Pyramid Society,` it is a falsehood and fake. I personally have spent half of my life in this activity, and I was sick during the entire time with more than one sickness that has stayed with me until today. From the beginning, and I am the founder of the organization and the owner of the largest office, I have simply been trying to treat myself. And I regretfully say, nothing has resulted from this...*

The Prophet of Islam (pbuh) took defensive measures in protecting and treating. He said, as was collected by Bukhari: *Healing is in three: taking honey, blood letting, and cauterization.* So he limited healing to what was known among the people during that time and according to normal means. The Prophet (pbuh) was cauterized, ordered others to be cauterized, and sent doctors to some of the companions. He warned against those who hung amulets, shells (a type of charm), and other things that people claim to have hidden influences on healing and reviving. The Prophet (pbuh)

said: *Whosoever hangs an amulet, Allah will not complete for him what he wants. And whosoever hangs a shell, Allah will not protect him.*
Whosoever hangs an amulet has committed polytheism.
Then what is the aim behind these phenomenon, the spreading of them and occupying people with that which will do nothing but confuse their thoughts, put their beliefs in disorder, and divert the people from seriousness to desires and frivolity? And this life around us is not made up of desires or frivolity Some researchers have verified that the hands of the International Zionist Movement is behind those that call upon the spirits. They put these things to use in establishing their goals in the world.
The West also has an excuse to occupy itself with these things. To relieve themselves and lighten their materialistic extremism - and they are definitely up to their ears in materialism. So it is no big deal to them if they amuse themselves with spirits and calling them after they have shattered the atom and invaded outer space.
But as for us, we are the ones that should be digging through stones to reach whatever has been separated from us and to get what has passed us by so we can approach their level of civilization and surpass them if possible. How then can we concern ourselves with this frivolity when we have the spirituality of our religion, the philosophy of our creed, the fruitfulness of faith to nourish our spiritual misery, to satisfy our natural and bodily needs, to enlighten our vision, and to explain to us the realities of the universe, life, and man?
If there is any good from this evil, then it is what is contained within this phenomenon that shuts up the materialists and atheists that deny everything they cannot sense, and disbelieve in what is behind the material world. They do not acknowledge anything except what is materially established or yielded from microscopes and laboratories. To them, there are no jinns, spirits, or angels. Are they able to explain to us with their scientific instruments these unknown hidden powers? Never, for they run away from this by way of silence, denial and arrogance.
But the believers, they do not close their hearts` vision to the apparent powers and realms in the universe, that the Qur`an has revealed and Allah has verified.
So I swear by what you see And by what you do not see That this is definitely the word of an honorable messenger (69:38-40)

Is The Prophet (pbuh) The First Creation Of Allah?

QUESTION :: *Is it true that the Prophet, pbuh, was the first creation of Allah? And that he was created from light? We request your opinion, supported with proof from the Qur`an and Sunnah.*

ANSWER : What is known is that the ahadeeth that have come proclaiming that the first creation was such-and-such are not authentic - as has been determined by the scholars of the Sunnah. We even find some of them contradicting others. One hadeeth might say: *The first that Allah created was the Pen.* And in another hadeeth: *The first that Allah created was the intellect.* What would be spread amongst the common people - the well-known stories of the `Birth` - is that Allah gathered some of His light and said to it: *Be Muhammad,* and this was the first of Allah`s creation and from it He created the heavens and the earth, etc. Based on this is their saying: *Peace be unto you Oh first creation of Allah* that has spread to the extent that they have attached this to the legislated call for salaah as if it was a part of it.

These are things that are not appropriate to even repeat. Something that no mind can accept, no religion can be helped with, and no world will attain anything with. The concept of the Prophet (pbuh) being the first creation of Allah is not established. If it was established it would not have any bearing on his eminence or his place with Allah. Allah has praised him in The Book with a kind of praise revealing his real level of virtue. Allah said:

Verily you are on a supreme level of character. (68:4)

What has been established by tawattur is that our prophet (pbuh) is Muhammad, son of Abdullah son of Abdul-Mutalib, the Hashimite

Qurayshite that was born to the parents Abdullah, son of Abdul-Mutalib, and Aminah, daughter of Wahb, in Makkah, in the year of the elephant. The Prophet (pbuh) was born the same way all people are born. He was raised the same way all people are raised. And he was sent the same way the prophets and messengers before him were sent. He was not something new from among the messengers. The Prophet (pbuh) lived what he lived, then Allah chose him (took his soul)

Certainly you will die, and certainly they will die. (39:30)

And the Prophet (pbuh) will be asked on the Day of Resurrection the same thing that will be asked to the messengers.

On the Day when Allah will gather the messengers and say to them: `What response did you receive?` They will say: `We have no knowledge. Verily You are the One who knows the unseen`. (5:109)

The Qur`an has confirmed, in more than one place, the humanity of Muhammad (pbuh). In more than one surah Allah has ordered him to say this to the people:

Say: I am only a mortal like you. It is inspired to me. (18:110)

Say: Glory be to my Lord. Am I not only a mortal sent as a messenger? (17:93)

So he is human just like the rest of the people. Nothing makes him distinguished except the revelation and the messengership.

The Prophet (pbuh) has confirmed the meaning of his humanity and his worship to Allah. He gave warning about adhering to the ways of those before us, from the people of the religions, in praising and sanctifying: *Do not praise me the way the Christians praise Jesus son of Mary. For verily I am a worshiper of Allah and His messenger.*

This great Prophet (pbuh) was a human. He was not created from light or gold, rather he was from a fluid *gushing forth from in between the back-bone and the ribs.* This is the physical nature that Muhammad (pbuh) was created from.

As for his message and guidance, he is a light from Allah and a shining lamp. The Qur`an has testified this by saying to him:

Oh Prophet, verily we have sent you to be a witness, a bearer of glad tidings and to warn And one who calls to Allah`s way by His permission, and as an illuminating lamp. (33:45-46)

And saying to the people of the book:

Indeed there has come to you from Allah a light, and a manifest Book. (5:15)
The light in this ayah is Allah`s Messenger (pbuh), just as the Qur`an is the light that was sent down to him. Allah said:
So believe in Allah and His Messenger and the Light which We have sent down. (64:8)
And We have sent down to you a manifest Light. (4:174)
And Allah determined his responsibility by His saying:
To lead mankind out of darkness into light. (14:1)
The Prophet (pbuh) would offer a du`a: *Oh Allah, grant me in my heart light, in my hearing light, in my vision light, in my flesh light, in my bones light, in my hair light, on my right light, on my left light...and from between my hands and from behind me.*
So he is the prophet of light and the messenger of guidance. I ask that we be from those that are guided by his light and those that adhere to his Sunnah. Ameen.

Islam Before Muhammad (pbuh)

QUESTION :: *Was there Islam before Muhammad (pbuh) was sent? What is the meaning of the noble ayah:*
**Ibraheem was neither a Jew nor a Christian but he was a true Muslim, and was never a polytheist.* (3:67)*
And was his Islam like our present Islam or did it differ?
ANSWER : Islam is to submit your face and heart to Allah, The Mighty and Sublime. That means to worship Allah alone sincerely, declaring the religion solely for Him. Allah has raised all of the prophets and sent down all of the books with this. Islam, with this meaning, is to attest to the oneness of Allah, The Glorified, and that worship be solely for Him, The Mighty and Majestic. Tthis is the religion of all the prophets. There is no religion other than this one. All religions that oppose it are not from the heavens, have not had a book sent to them by Allah, have not had a prophet raised amongst them, or a messenger sent to them. The religion of the prophets is Islam with this meaning. Allah, Allah says, directing His speech to the messenger (pbuh):
We have never sent a messenger before you except that We revealed to him: There is no deity except I, so worship Me. (21:25)
Everyone of the prophets came with this original call: To worship Allah, and get rid of the idols. Allah says:
Indeed, the only religion with Allah is Islam. (3:19)
So there is no other religion with Allah except this. Allah says:
Whosoever follows anything other than Islam as a religion, it will never be accepted from him. And in the Hereafter he will be from the losers. (3:25)
Here we find Nuh
, peace be upon him, the senior of the messengers, saying to his people:
But if you turn away, I have not asked you for any reward. My reward is only from Allah. And I have been commanded to be one of the Muslims. (10:72)
And Ibraheem:
*When his Lord said to him: `Submit.` He said: `I submit my will to the

Lord of the worlds.` And this was enjoined by Ibraheem upon his sons and by Yaqoob
: `Oh my sons, Allah has chosen for you the religion, so do not die except as Muslims`.* (2:131-132)
And Musa says to his people:
Oh my people! If you have believed in Allah, then put your trust in Him, if you are really Muslims. (10:84)
And the Disciples, the companions of Eesa, said:
We believe in Allah and bear witness that we are Muslims. (3:52)
Pharaoh`s magicians, upon believing said:
Our Lord, pour out upon us patience and make us die as Muslims. (7:126)And Sulaiman,
when he sent a letter to Bilqees, said after saying `Bismillah `:
Do not be haughty with me, but come to me as Muslims. (27:31)
Islam is the religion of all of the prophets. Each one of them called to Islam and professed Islam. Islam is what Muhammad (pbuh) was sent with. He was the seal of this religion. He came to complete, perfect, and validate it from whatever had entered it from deviations, impurities, and extras. And to purify it, as the Prophet (pbuh) said: *Verily I have been sent to complete the good-natured character*
So he was sent to complete and verify what came before him from the books - overruling them all and as a corrector for them all.
This is the religion of all the prophets. And the strange thing is that it is said about Ibraheem, peace be upon him, that he was a Jew or a Christian.
Ibraheem was neither a Jew or a Christian but he was a true Muslim. And was never from the polytheists. (3:67)
He is the heir apparent to this magnanimous upright nation. Ibraheem (pbuh) is the one who named us Muslims. This specific title has not been attributed to any other religion. That is because Allah, The Mighty and Sublime, willed not to call this religion anything other than Islam. This is the name for the original heavenly religion that Allah sent down as a guidance for His worshipers, and sent His messengers with Allah did not name this or the Muslims with the name `Mohammadans` as with the `Christians` and is attributed to Christ (pbuh). So this is the universal religion of Islam that all of the prophets partook in:
*He (Allah) has ordained for you the same religion which He ordained for

Nuh, and that which We have inspired in you, and that which We ordained for Ibraheem, Musa, and Eesa saying: Establish the religion and be not divided therein.* (42:13)

Islam is therefore the group of dogmas and the epitomy of all good manners and character that all the prophets came with. And it is the source of all the prohibited things that the prophets forbade.

There were things that differed in the religion. These were the legislations, branches, and details that would treat the lives of the people. These differed as a result of differences in eras, periods, times, and generations. Allah said:

To each of you We have prescribed a law and a clear methodology. (5:48)

This is why there were things prohibited in some legislations that other legislations made permissible - as was the case with the Messiah (pbuh). The Qur`an says about the Messiah:

And to make lawful to you some of what was forbidden to you. (3:50)

Finally the Shari`ah came to abrogate all other legislations. It accepted from them what was right, removed whatever had deviated, and completed what was missing. It then legislated the universal, everlasting, pure, virtuous legislation for every time and place

The Secrets Of Death

QUESTION :: *I humbly seek clarification on the wisdom in death. Why do people die? I read in an Arabic newspaper an article by a writer whose grandmother and friend died. He refuted the predestination of these people dying after they have enjoyed life. And he didn`t accept the wisdom behind this thing. He also reviled those that are content with death upon its occurrence and those that accept it as the way of Allah in life, by saying: *This is the philosophy of the stupid...**

ANSWER : The stupid one here is this foolish, conceited writer. If what he says proves anything, it proves that he is soft and weak at the occurrences of small incidents, so what about the big ones? It proves that his thinking is shallow, he looks at the shell and does not look at the core, what matters to him is what floats on the top and not what settles on the bottom. It proves that he is ignorant about the entirety of life, religion, and philosophy:

(a) If he knew the significance of life he would have believed the same way the common people have believed - who know this by way of their natural disposition and common sense - that death is the way of life. He would have seen that the caretaker of the gardens and orchards that trim the trees by cutting its twigs and branches, does this so that the rest of the tree can live, grow, and bear fruit; so he sacrifices some for the sake of all. This is the law of life. If this were not the case, then the nation would not put forward the best of its men and the strongest of its sons as martyrs for the sake of its creed and glory. These people die so that the nation can continue to live. In other words the branch is cut so the root can remain alive.

(b) If he knew the significance of religion, he would have known that behind the action of life and death is the secret of burdens, tests, and the transferring of people from this limited residence to the everlasting and eternal residence.

Who has created death and life, that He may test you which of you is best in deeds. (67:2)

If he believed in the significance of the religion, he would have known that death is not an absolute end or pure annihilation, as is pictured by the ignorant and astray. Rather, death is the changing from one state to another, from one stage to another, from one residence to another.Umar Bin Abdul-Azeez said: *You have been created to last forever, and you will just change from residence to residence.* Ash-Shaair said: *Death is nothing but a journey that is from the impermanent dwelling to the everlasting dwelling.*

The deceased in his grave lives a life of the barzakh. He is either given pleasantry or agony. It is a preparation for the eternal life in the Hereafter in which he will have the greatest reward or the worst punishment.

(c) If he knew the significance of philosophy, he would have delved deeper into thought asking himself again and again about the wisdom of this critical matter that does not leave any human except that it afflicts him in a loved one. And if he did think, he would have found the wisdom to be clearer than daybreak.

What do you think would happen if death were not required? What would happen if people were to continue reproducing and accumulating, with not one of them dying? What would happen after thousands and millions of years pass with the population increasing and never decreasing? What we picture is that the intellectuals would gather in every country or location, and would for example think about lynching a certain number of people each year - until the over-crowding was lightened and living becomes easier for the rest. But how would the choosing and singling out take place? Would each family have to put forward a number of it members? Or would strangers be the ones to choose the needed number? Or would the choice be by lottery? And how would they actually do this if a person is naturally not receptive to death?

Definitely the normal way of death, as we know it, is more relieving to people than all of this. And in it is benefit all the benefit, because in reality, death is a necessity for life.

The Islamic philosopher on morals and manners, Ahmad Bin Muhammad Maskawy, reveals in his book Tahtheeb Al-Askhlaaq some of the wisdom for death: *If our predecessors and forefathers did not die, we would not inherit what exists. If it were possible for a person to remain forever, whatever came before us would remain with them. And if the people were

to remain reproducing the way they do and none of them would die, the earth could not contain them. You can realize this from what I have to say. Imagine that one man from four hundred years ago is present today. Let us say that he is a famous person to the extent that when his children are present one can distinguish them and know who they are - for example,Ali Bin Abi Taalib (pbuh). He then had children, and his children had children. They remain in this manner, reproducing without any of them dying. How many of them would be here today? You would find them to be more than ten million. Even if many of them were killed, they would still be more than a hundred thousand people. Calculate this for each person on this earth in our time. They would be multiplying in a way that you would not be able to control their magnitude or count their number. Now measure the earth. You will see that it is a known limited distance. Know that the earth would not contain them crammed together standing, so how about if they were packed together sitting? There would not be any place for a building to benefit them, or any space for farming, or any walking or moving for anyone, as well as other things. And this is in a small period of time. What about when the period extends and the people conitnue to multiply in this manner? This would be the condition for those who wish the everlasting life, for those who hate death, and for those who think or want this to be possible - the ones who are ignorant and stupid. Therefore, the deep wisdom and encompassing justice of the Divine Planner is the correct thing that there is no escape from. And this is the purpose of our existence that should satisfy the seekers of knowledge or the wishers of benefit from Allah. Whereas the one who is afraid is afraid from the justice and wisdom of Allah The Evolver, furthermore he is afraid of Allah`s generosity and givings.

This is a good clarification showing that death is not as bad as most people think. But the bad thing is being afraid from it. And the one who fears it is ignorant about it and about himself. It has also been clarified, from what we have said, that the reality of death is when the soul separates from the body. This separation is not a disintegration of the soul, rather it is a disintegration of the body. And the actuality of the soul is that it is the human himself, his essence and core. This, is what will remain.*

This is only some of what the philosopher Maskawy said concerning the secrets of death. He expounded and dwelled on this in his book, on pages 209-217.

The bad thing about this world is that many writers at newspapers and the proponents of common opinions do not read or learn. And there is no doubt that whoever takes the blind as their guides will be misguided! These are the category of people that wail and rip their clothes apart upon the death of their grandmother. How can we expect them to advance themselves or their sons into a battle for the sake of Allah or for the sake of honor? As long as people sacrifice themselves for the sake of Allah then it will be considered to be the philosophy of the stupid!!

Slaughtering Upon Moving Into a New House

QUESTION :: *Some people claim that it is required upon the person that moves into a new house to slaughter a lamb or any other permissible animal. If he doesn`t do this the jinn will settle in his home and harm him. Is this true?*

ANSWER : The truth is that there are many different portrayals from people concerning this unseen world of the jinn. There are those that exaggerate in trying to affirm its existence, and there are those that exaggerate in trying to reject it. There are people who deny the jinn and reject the existence of this realm. This is because they do not believe in anything except what is physically sensed. And this is excessiveness. Opposite to them are the people that try to establish the validity of the jinn. They connect the jinn to everything big and small. The jinn are over their heads, on their doorsteps, are in the day and in the night, and the jinn are in every single place. To the extent that they picture that the jinn are the ones who control the world. This is also excessiveness... It contradicts Islam.

Islam is the middle religion. It came to confirm the reality of the existence of jinn, to verify their world, and to undisputedly inform us about their presence and about calling upon them. This has been transmitted from one generation to the other up until today. And most of those that call upon the spirits actually call upon the jinn and not the spirits, as is said by those that study this phenomenon.

The jinn are present, and there is no doubt about this. But for people to believe that they own this dominion and have influence on this world (even in a new house that is being moved into and that if they do not slaughter the jinn will occupy their home and disturb their life) is nothing but a belief in something for which there is no revelation and no mention made by any religion. These are matters of the unseen in which no knowledge can be obtained and no judgment can be made on except by way of the infallible, the Prophet Muhammad (pbuh). And this has not been traced back to him, thus it has no source. So this cannot be believed

in and cannot be given any significance in the religion.
The saying that one has to slaughter upon moving into a new house, has no basis. Slaughtering is known in Islam, but it has specific occasions. During `al-hady` in hajj, on the two eids, and for the `aqeeqah` after the birth of a child.

Treatment With Amulets And Spells

QUESTION :: *I am a 27 year old young man. I married a young woman a year ago. Throughout this year of marriage, we have been in the happiest state. Then all at once my wife developed some strange symptoms. And after that, the calmness and tranquility that were the descriptions of our house changed into conditions of storms and thunder. The atmosphere of our home was filled with yelling and pointless talk, even about insignificant things. I began to think and think, but to no avail. After great pains, my family and relatives advised me. They insisted that I bring her to a `Mutawwa`. I subsequently accepted my family`s requests and I brought her to him. He answered me saying: *She has a jinn in her head, and she needs incantation for fifteen days. After this period make a `jaamah`*
for her and hang it around her neck. I started at once and the proscribed period passed with no success, rather I began to behave like her. What is your opinion about these things? Are they established in the religion or are they from the doors of tricksters, imposters and conmen?*
ANSWER : Ahadeeth have come warning Muslims about these matters and prohibiting them from using these amulets in their treatments and medicines. Islam has called them *tamaa`im.* These were things that people hung on their children and other things to repel the jinn, the evil eye, etc. The Prophet (pbuh) said: *Verily incantation, amulets, and `tawlah` are polytheism.*
Incantation is to chant over an individual, saying things to him that he does not understand. This is the forbidden incantation. But what has been established from the Prophet (pbuh) is the example *O Allah, Lord of the

people, put away from me the suffering. Heal, for You are The Healer. There is no cure except Your cure. A cure that does not leave any sickness.*

The scholars have said that incantation is permissible on three conditions: First: That it be with the remembrance of Allah and His Attributes. Second: That it be in the Arabic language and that the person understand its meaning. Third: For him to believe that this itself has no influence, but it is by the power of Allah.

The amulets that people used to hang, and many people still do hang, the petitioner called them *jaamah* and other people call them talismans, fetishes, etc. They have all been prohibited by Islam. A group of ten individuals once went to the prophet (pbuh) to pledge allegiance to him (pbuh). He accepted the pledge from nine of them and refrained from one. When the Prophet (pbuh) was asked about this he said: *There is an amulet on his upper arm.* So the man put his hand in his cloak and ripped it off. Allah`s Messenger (pbuh) then took his pledge and said: *Whosoever hangs an amulet has committed polytheism.*

This means that he hangs it and connects his heart to it (believing in it). Imam Ahmad narrated fromumrahan Bin Husayn that the Prophet (pbuh) looked at the upper arm of a man that had a brass ring on it, so he said: *What is this,* denouncing it. The man said: *I wear it to protect me from `waahinah`.

The Prophet (pbuh) said: *It will not increase you in anything except waahinah. Throw it away from you. For if you were to die with it on you, you would have never succeeded.*

The companions and the followers used to sternly denounce these amulets. To the extent that Hudhayfah saw a man hanging a string of this type. So he recited the saying of Allah:

And most of them do not believe in Allah, except that they attribute partners to Him (12:106)

From Saeed Bin Jubayr is that he said: *Whoever rips an amulet from the neck of a person, then it is as if he has done justice to a slave.* Which means that he has freed a slave. And from Ibraheem An-Nakh`ee - one of the older followers - is that he said: *They used to hate all of the amulets, from the Qur`an and from other than the Qur`an.* Even the amulets from

the Qur`an - that means that if they were to hang an ayah from the Qur`an or similar to that. Some people have permitted it and others have forbade it. And the latter is the more true: That all amulets are not permissible because of the considered proofs.

First, the ahadeeth that came with a prohibition, came addressing it in general. They would not distinguish between one amulet and another. When the Prophet (pbuh) spoke against the amulet that the man was wearing the Prophet (pbuh) did not say *Does it have Qur`an on it or not?* Rather, he spoke against the amulet as it was.

Second, an obstruction to more evil. Whoever hangs Qur`an will hang other things, and whoever sees him will not know if this is Qur`an or other than the Qur`an.

Third, this subjects the Qur`an to becoming mundane and hackneyed. One would go to the impure places with it. He would go to the bathroom with it, or he would become ritually impure while carrying it, or for the women she would have her menses while she is wearing this thing which has the verses of the Qur`an.

The truth is that all amulets are prohibited. The Prophet (pbuh) said, addressing the owners of amulets: *Whosoever hangs an amulet, Allah will not fulfill anything for him. And whosoever hangs a seashell, Allah will not leave him alone.* This means that Allah will not give him anything and Allah will not let him live in peace.

These are the teaching of Islam. And what was supposed to be done by our brother the petitioner, was that as soon as he saw this sickness he should have brought her to a doctor. Either this doctor would have treated her, or he would have authorized her to go to a more specialized doctor who would have a treatment for this type of sickness. What I would assume from her symptoms is that she is afflicted with a nervous disorder, sara`a or something like it. It is necessary for you to bring her to a doctor who can treat her. For the Prophet (pbuh) said: *Oh worshipers of Allah, take medicine. For Allah has not sent a disease except that he has sent for it a cure.*

In Sahih Al-Bukhari, it is related that: *Healing is in three: in taking honey, blood letting, and cauterization.* The Prophet (pbuh) did not say that healing is in incantation or its like. Rather, he said that it is in the natural matters, which is the majority of medicine. Back then what was

given by way of mouth has its example today like the syringe needles. The phlebotomies back then are like the surgical procedures today. And the cauterizing has today`s example of electric impulses. So these are all medicines thatIslam came with and that the Messenger, peace be upon him, legislated. The Prophet (pbuh) took medicine, had blood letting, had doctors come to him, and ordered his companions and ummah to take medicine. So the first thing for us to do is to adhere to the Sunnah of Allah`s Messenger (pbuh) and to stay away from the ways as the brother has said, the ways of *conmen.*

We ask Allah to make us in conformity to what He likes. And to shape our matters into good. And to make us understand our religion so that we can know the upright and straight path. Verily He Hears and Is close.

The People`s Concern About Khidr (pbuh)

QUESTION :: *Who is Khidr? Was he a prophet or a waliy? Is he alive to this day - as said by many people? And have some of the pious men seen him or met him? If he is alive, where does he stay? And why doesn`t he appear and benefit the people with his knowledge, especially in these times? I seek sufficient clarification.*

ANSWER : Khidr, is the pious worshiper whom Allah mentioned in suratul-Kahf, whereupon our master Musa, peace be upon him, befriended him and learned from him. It was conditioned on Musa (pbuh) to be patient, and Khidr said to him: *How will you be patient about things which you have no information about.* But Musa continued with him. Khidr is a worshiper whom Allah bestowed His mercy upon and bestowed knowledge upon from His infinite knowledge. Musa walked with him on the path and saw him when he put a hole in a ship. The Prophet (pbuh) said to Khidr: *You put a hole in it to drown its people ?*

Musa (pbuh) would wonder about Khidr`s actions. Until Khidr explained to him the reasons for these actions, and said to him at the end of their talk: *And I did not do it of my own accord. This is the explanation of those things which you were not able to be patient with.* (18:82)

Meaning, I did not do this from myself, rather it was from the command of Allah.

Some people say about Khidr that he lived after Musa until the time of Eesa and then Muhammad, peace and blessings of Allah be on all of them, that he is living now and will live until the Day of Resurrection. The narrations, stories, and fables are constructed around him saying that he met so and so, dressed so and so with some of his clothes, gave so and so a promise, to the end of what they report and invent from the sayings that Allah has not sent down any authorization.

There has never been any proof that Khidr is alive or present - as is claimed by the claimers. Rather just the opposite, there is proof from the Qur`an, Sunnah, common sense, and the unanimous agreement of the

researchers from the nation, that Khidr is not alive.

I will finish here by transmitting a portion of the book Al-Manaar Al-Muneef Fee Al-Hadeeth As-Saheeh Wad-da`eef by the researcher Ibnul-Qayyim. He, may Allah have mercy on him, mentions in this book conditions on the fabricated ahadeeth that are not accepted in the religion. From these conditions *are the ahadeeth which mention Khidr and his life. They are all lies. There is not one hadeeth on his life that is authentic. There is a hadeeth that Allah`s Messenger (pbuh) was in the mosque and he heard someone speaking behind it, so they went out to see and it turned out to be Khidr. Another hadeeth is that Ilias and Khidr meet every year. Yet another hadeeth is that the angels Jibreel and Mikaeel gather with Khidr on the mountain of Arafat.

Ibraheem Al-Harby was asked about Khidr`s life and if he was present, so he said: *No one has spread this between the people except Shaitan.* Imam Al-Bukhari was asked about Khidr and Ilias and if they were alive, so he said: *How can that be when the Prophet (pbuh) said: `No one from those that are on this earth today will remain after a hundred years`?*

Many other scholars have been asked about this, so they said - using the Qur`an as proof:

And We have not ordained for any human before you immortality. So if you die, would they live forever? (21:34)

Sheikhul-Islam Ibn Taymiyyah, may Allah have mercy on him, was asked about this and he said: *If Khidr was alive it would have been obligatory upon him to have gone to the Prophet (pbuh), to strive under his leadership, and to learn from him (pbuh). The Prophet (pbuh) said on the day of the battle of Badr: `Oh Allah, if you destroy this group, you will no longer be worshiped on this earth.` And they were three hundred and thirteen men who were known by their names, their fathers` names, and their tribes. Where was Khidr then?*

The Qur`an, Sunnah, and the sayings of the researchers from the scholars of this nation reject the life of Khidr as the people make it out to be. The Qur`an says:

And We have not ordained for any human before you immortality. So if you die, would they live forever?

So if Khidr was a human, then he would not be everlasting as is stated in the noble Qur`an and the pure Sunnah. And if he was present he would

have gone to the Prophet (pbuh). For the Prophet (pbuh) said: *I swear by Allah that if Musa was alive, he would have no choice but to follow me.*
If Khidr was a prophet, he would not be better than Musa. And if he was a waliy, he would not be better than Abu Bakr.
What is the wisdom in him being around this whole time - as is claimed by the claimers - in the desert, the mountains, or the wilderness? What is the benefit from this? There is no legislative or intellectual benefit from this. But the people usually incline towards the strange and weird stories and fables. And they usually make it up from their imagination, put on it a religious covering, then spread it between some of the ignorant. They claim that this is from their religion, but this has nothing to do with the religion. These stories about Khidr are only inventions that Allah has not sent down any authorization for.
As for the Question : is he a prophet or a waliy? The scholars have differed on this point. But perhaps the more sound one is that he is a prophet - as is shown in the noble ayah that we recite from suratul-Kahf:

So this is a proof that he did this by Allah`s command and inspiration, not by himself. What has more weight is that he is a prophet and not just a waliy.

Divine Justice In distributing Wealth

QUESTION :: *I have to tell you of a problem that happened to me a few days ago. Shaitaan whispered to me and proceeded to put various thoughts in my mind, doubting Divine justice. It would ask, why does Allah make people rich and make others poor? This has caused me to go into misguidance and confusion. I abandoned the prayer, then I finally sobered up. But my conscience bothers me. And I'm still in mental anguish and doubt over what is left from these whispers and thoughts. What can I do to regain my certainty and confidence, and to get rid of the taunting of the cursed Shaitaan?*

ANSWER : The believer, whenever whispers are put forth upon him and misgivings presented to him, and he is the owner of faith and certainty and is receptive of Allah, The Mighty and Majestic, will have these whispers and misgivings diminish and go away quickly. The logic of faith and the illumination of the flawless creed will return to him, along with contentment. This young man, upon getting these whispers, built two grave mistakes upon them.

First, is his belief that being materially wealthy is everything or is the greatest thing in this life, and that justice is obtained by Allah making everybody, the rich and the poor, equal in wealth and fortune. This was his first mistake. But this brother should know that wealth is not everything in this life. Never! How many of the rich have no intelligence, no wisdom, are deprived of health and well being, do not have a happy family, or have no children? And if they have children they do not have pious children, or a righteous wife? They do not have many things. Many of the rich that have millions eat like the poor that only has pennies. The doctors have forbidden them from eating the meats and sweets and other things while these people have safes overflowing with gold and silver. What are they going to do with these safes? And if he was in good health, would he be able to eat more than what his stomach can hold? How big is the stomach? Two hand spans or less? Suppose a person has a treasure chest of gold. Would he be able to eat this gold? And would he be able to take it with

him to his grave? No! Wealth is only a means for a person.
The one who owns a lot has to bear larger responsibility than others. And he will have a greater account on the Day of Resurrection.
The Day when neither wealth nor sons shall profit. Except for him who brings to Allah a clean heart. (26:88-89)
The day his feet will not move until he will be Question :ed about four: About his life, where did he spend it? About his youth, what he did with it? About his wealth, where did he earn it and where did he spend it? And about his knowledge, what did he do with it?
Therefore possessing wealth is not everything.
A person can own many things other than wealth, with these things being more valuable and precious. But the person who is hasty, quick, and shallow forgets the blessings of Allah that He has blessed him with. If he tries to count what he has, it would tire him and he would not be able to do so. The blessing of sight, how much would you value it? If someone says to you: Take such and such thousand or million dollars and take away your sight, would you?
Hearing, smelling, tasting, touching, the teeth, the internal organs, the benefits of the intellect and speech, the ability to comprehend, do, and deal, etc. If a person tries to count and value the things and blessings that he has in his body it would reach the hundreds of millions. But the truth is that these blessings are uncountable.
And if you tried to count the blessings of Allah, never will you be able to calculate them. (14:34)
Looking at the material things alone will cause a person to make this big mistake. Then the anguishing whispers and misgivings would come to him.
Does our brother believe that the wisdom is in being balanced between the people, and that the people be all the same? I swear by Allah, this is not the wisdom. There is no wisdom in the people being all the same. But the wisdom in there being differences is to define trials and establish tests. To distinguish the grateful from the disbeliever, the distressed from the patient, and the one who does good from the one who does other than that. This is the pot in which the soul of man will be melted in. This is life, the place for striving and struggling.
If Allah wished, He would have created mankind with bodies in need of no

food. It would not need wealth, food, or drink. But Allah installed in mankind appetites and cravings. He made them in need of food, drink, procreation, sex, and others. So Glory be to Allah, Who has created mankind in this fashion. And if all the people were equal, this life would have no taste to it, or any wisdom. For one to know how to be patient, there has to be something present for him to be patient with. And for one to know goodness and righteousness, it is necessary for there to be something for him to be good to. These are the blessings of humanity that would not be able to be distinguished except if there were differences and favoritism in life.

If life were all brightness and daylight, there would not have been night-time that the people retire in and that Allah has created as a covering. It is a must for light and dark, it is a must for day and night. It is a must for all of this.

The second mistake that the brother made was in picturing the wisdom of Allah as a mistake, and the justice of Allah as a mistake. He used his incapable mind to picture this wisdom and justice. Are we humans capable of limiting for Allah the understanding of wisdom? And for Allah`s Wisdom to be according to our desires?

And if the Truth had been in accordance with their desires, verily the heavens and the earth would have been corrupted. (23:71)

Everybody thinks that the wisdom has to be in accordance with their desires. If this did happen, then life would never be normal.

The young man, when he has intercourse with his new wife on their first night says: *Oh Lord, make this night long!!* While the sick one cries out saying: *Oh Lord, what will be the result in the morning?!* Which of them will Allah answer? Indeed Allah, The Mighty and Sublime, is not in accordance with this desire or that desire! For He has a wisdom that we know and a wisdom that we do not know. How many secrets does Allah have that even the tiniest quantity is hidden from the understanding of the intelligent? Let me give an example for this young man.

It was said that a man and his son were under a date-palm tree in an orchard. The boy decided to challenge his father, so he said to him: *Oh father, look at these different things that we see. What wisdom can you tell me about them? And Allah is Wise and knows everything. Look at this small plant, the watermelon plant. It produces a very big fruit. What`s the

connection between this and the watermelon? What should it be or what is logical is that the fruit of the date palm be in the greatness of the watermelon, to suit the size of the tree. While the fruit of the watermelon plant be in the size of a date.* So he said to him: *My son, Allah has a wisdom that we do not know.*

Then the young man lay on his back and his father lay on his side. And as soon as the young man`s eyes closed a little, a date fell from the top of the palm tree. It hit him on his head, hurting him, and causing him to wake up. So his father said to him: *What is the matter?* He said: *A date from the top of the palm tree fell and hit me.* The father replied: *My son, praise Allah that it was not a watermelon!*

This is an example to show the wisdom of Allah, The Mighty and Sublime. People are unable and incapable of grasping this wisdom and understanding it all. But there is nothing left for one to say except what the angels have said:

Glory be to You. We have no knowledge except what You have taught us. Indeed You are The All-Knowing The All-Wise. (2:32)

Or what has been said by the men of understanding, those that remember Allah standing, sitting, or lying on their sides and they think about the creation of the heavens and earth:

Our Lord, You have not created this in vain. Glory be to You. Save us from the torment of the Fire. (3:191)

What is encumbent upon this young man who had this doubt and did what he did, is that he asks Allah for forgiveness, repent to Him, renew his faith and confidence in Allah, establish salaah, and connects himself with the people of knowledge and religion so that Allah can accept him and make him from the righteous young men. Allah is The Guardian, The Determiner.

The False Proclamation

QUESTION :: *I have come across a piece of paper that surprised me when I looked at it. So I ask your honor, to answer me concerning what is contained in this paper, and is it true or not? It is signed as anonymous by one who wishes good. Iit consists of a proclamation said to be from Sheikh Ahmad, bearer of the keys to the sanctuary of the Messenger (pbuh), to the Muslims in the eastern lands and the western lands. In it are many lessons for the Muslims and at the end it says: *There was an individual from Bombay that distributed thirty thousand copies of this proclamation and Allah bestowed upon him twenty thousand rupees. Another individual set out to distribute it and Allah bestowed upon him six thousand rupees. And another individual refuted this proclamation and he lost his son on the same day.* It goes on to say that if an individual reads this proclamation and does not distribute it, he will be afflicted with a great calamity. Is this true or not?*

ANSWER : Many have asked about this proclamation. This proclamation was not printed today or put together yesterday, but I saw it as far back ten`s of years ago. It is attributed to this man that claims to be named Sheikh Ahmad, bearer of the keys to the sanctuary of the Prophet (pbuh). We have repeatedly asked the people in Medinah and Hijaz about the one that calls himself Sheikh Ahmad and about his position. We have not found a trace of him or heard any news about him. Nobody has found out anything about Sheikh Ahmad at any time, none of the people in Medinah have seen him on any day, and nobody there has heard anything about this issue. But there have come those that spread this gloomy proclamation within the Muslim countries. This proclamation is nothing, worthless and has no regard in the religion. There is no need for it to talk about a dream that the Sheikh Ahmad had and in it he saw the Prophet (pbuh). And he says, for example that the hour is near and the resurrection will arise, and that their distance from us is two bow lengths or closer. A proclamation from Sheikh Ahmad or Sheikh Omar is not needed for this. For the Qur`an has already declared:

It may be that the Hour is near. (33:63)
The Prophet (pbuh) said: *The hour and I have been raised like these,*
and he signaled with his index and middle fingers. So we do not need anything else to remind us of this. Other parts of the proclamation says that women go out unveiled and people have deviated from the religion. Again, we do not need anything else to remind us of these because we have the book of Allah and the Sunnah of His Messenger (pbuh), and they are abundant, sufficient, and enough. Allah said:
This day I have perfected your religion for you, completed My Grace upon, and have chosen for you Islam as your religion. (5:3)
For those that think that there is a need in the religion of Islam, after Allah has perfected and completed it, for a proclamation from some unknown person, then he has doubted this religion and its completeness and perfectness. Our religion is perfect and has been completed. It does not need this or any sort of proclamation.
This proclamation has in it a proof of its spuriousness. The owner of it tries to terrorize the people and frighten them if they do not distribute it. He says that they will be afflicted with a great calamity, disasters will befall them, their sons will die, and they will lose their wealth. This is something that a person cannot say. This is not even in the Book of Allah and the Sunnah of Allah`s Messenger (pbuh). All the people that read the Qur`an have not been ordered to write it down and distribute it. And those that read Sahih Al-Bukhari have not been ordered to write it down and distribute it. So what about this mythological proclamation? This is a thing that a Muslim mind, having the authentic understanding of Islam, cannot accept.
The phony proclamation goes on to say: *So and so in such and such a country distributed this proclamation and was bestowed with tens of thousands of rupees.* All of this is made up and misguides the Muslims from the authentic path and from following the ways and means that Allah has placed in the order of this universe. The attainment of wealth has its ways, means, and rules. But for this person to make people depend on these delusions and false impressions is nothing but misguidance and deviation to the Muslim minds. We have seen many Muslims that have believed in this made up delusion, and many who thought that by distributing this spurious proclamation they would have the special

intercession of the prophet (pbuh), as said by the writer of these false words. For the intercession of the Messenger (pbuh) is from the people of his ummah that have committed major sins - as was brought to us in the confirmed ahadeeth. The Prophet (pbuh) said: *The most blessed of people with my intercession on the day of resurrection are with those that said `La ilaha ill-Allah` sincerely from his heart.*

We ask Allah, The Mighty and Majestic, to give understanding to the Muslims in the matters of their religion and to give them guidance. And to protect them from believing the spurious, the delusions, and the false impressions.

PURIFICATION AND SALAAH

What Is The Ruling for One that Abandons salaah?

The following question came from Cairo (Egypt):

QUESTION : There is an Arab individual, who calls himself a Muslim but hasn`t prayed or fasted during Ramadhaan his entire life. Is it obligatory to greet him as a Muslim? And is it obligatory to perform the janazah for him when he dies?

Another question came from Doha (Qatar) on the same issue:

What is the ruling for the one that abandons salaah?

ANSWER: What is the opinion for a person that is hired by an institution or an organization to perform certain jobs, is responsible over certain things, and gets a salary although he does not do what he is supposed to do? He does not work entire days or even some of the hours from a day while he has the ability to work, he has simply chose not to do so and he is neither sick nor is he constrained from doing the work?

The members of the board differ as to what should be done with this worker: Some of them say that because he did not do his main responsibilities then there should be no punishment except firing him or removing him from his job. Others say that there should be a punishment other than firing him as long as he was not careless about his work and was not scoffing about it. And this is an example that shows us the stance of the Islamic scholars on a Muslim who abandons the acts of worship in general and specifically the obligatory daily salaah.

Some of them view that the first responsibility for a Muslim, or a person, in his life is to worship Allah alone. To abandon it makes one no longer considered to be doing the actions of a Muslim. And because of this he does not deserve the name of Islam, or to be underneath its title. This view is supported by what was transmitted in the authentic hadeeth:

Between a man and disbelief is the abandonment of salaah.

The covenant that separates us from them is the salaah. So whosoever has abandoned it, has disbelieved.

Others view that if he does not deny it or belittle the obligations of Islam, and recognized that his own actions are lacking and is regretful about it and longs to repent, then he remains in the circle of the Muslims and is

judged to be within Islam. But the one that abandons the salaah is one of two. Either he abandons it rejecting its obligation, or looking down upon it and is fed up with its sanctity. This person is a disbelieving apostate by consensus of the Muslims. The obligation for salaah and its position is well known in Islam. So anyone who denies it or looks down upon it rejects Allah and His Messenger (pbuh). He does not have in his heart any faith that would amount up to a mustard seed. And he is the same as the disbeliever whom Allah has described by saying:

And when you call for salaah, they take it as a mockery and a joke; this is because these are people who do not understand. (5:58)

So now we know the status of the ones that consider salaah and worship as a type of hindrance or something unimportant and make fun of the ones who establish salaah.

Or either he abandons it out of laziness being occupied with worldly things, following his desires, or getting whispers from shaitan. The scholars have differed about this: Is he a disbeliever or a sinning transgressor? If he is a sinning transgressor does he deserve to be killed or is punishing him with beating and imprisonment enough?

Imam Abu Hanifah says: *The one that abandons salaah is a sinning transgressor. It is obligatory to reprimand and discipline him with severe beating until blood flows and to imprison him until he performs salaah. This is the same for the one that abandons the siyaam in Ramadhaan.*

Imam Maalik and Ash-Shafi`ee say: *He is a sinning transgressor and not a disbeliever. But it is not enough to whip and imprison him. Rather, if he insists on abandoning salaah his punishment is to be killed.*

Imam Ahmad said, from his most famous narrations: *The person who abandons the salaah is a disbeliever, away from the religion. He has no punishment except that he be killed. So it is obligatory to request from him to repent to Allah and return to Islam by performing the salaah. If he accepts but if not his neck is to be cut *

The fact is, the majority of texts from the Qur`an and Sunnah support this madh-hab that has been said by the Imam of the Sunnah Ahmad Bin Hanbal, Is-haaq Bin Rahwiyah, and others. The Qur`an makes the abandonment of salaah from one of the main attributes of the disbelievers:

And when it is said to them: Bow dssown, They do not bow down. (77:48)

It says about their description on the Day of Resurrection:
On the Day when severe affliction shall befall them, and they shall be called to prostate, but will be unable to do so. Their eyes will be cast down, abasement will cover them - Before, they were called to prostrate themselves while they were able. (68:42-43)
The view of the Qur`an is that one does not deserve to have his blood safeguarded and honored to have him considered within the brotherhood of the Muslims except if he repents from polytheism, establishes the salaah, and pays zakaah. Allah says about the condition of the polytheists:
But if they repent, and establish salaah and pay zakaah, then let them go their way. (9:5)
But if they repent, and establish salaah and pay zakaah, then they are your brothers in religion. (9:11)
The Qur`an gives us an image from one of the images of the Hereafter. When the disbelieving sinners are in the burning fire, and the believers are from the companions of the right, they will ask them:
What has led you into Hell? (74:42)
Which means, what is it that made you enter this fire?
They will say: `We were not from those who prayed, Nor did we feed the poor. And we used to say vain things with vain talkers. And we used to deny the Day of Judgment. (74:43-46)
The first indication of their disbelief and foolishness is that they were not from those who prayed. If we go back to the Sunnah we will see the prophetic ahadeeth confirming the disbelief of the one that abandons salaah.
Jaabir has narrated that the Prophet (pbuh) said: *Between a man and disbelief is the abandonment of salaah.
Buraydah has narrated that the Prophet (pbuh) said: *The covenant which separates us from them is the salaah. So whosoever has abandoned it, has disbelieved.*
It has come from Mu`adh Bin Jabal that the Prophet (pbuh) said to him: *Do not deliberately abandon salaah. For the one that deliberately abandons salaah will have nothing to do with the protection of Allah.* Collected by At-Tabaranee and Al-Munthiree who said: *It is okay to use it as a reminder.*

it as a reminder.*

Abdullah Bin Umar narrated that he mentioned salaah one day, so the Prophet (pbuh) said: *Whosoever conserves it, it will be as a light, proof, and salvation for him on the Day of Resurrection. And whosoever does not conserve it, it will not be as a light, proof, or salvation. And on the Day of Resurrection he will be with Korah, Pharaoh, Hamaan, and Abi Bin Khalaf.*

And Ibnul-Qayyim, may Allah have mercy on him, says: *Whoever`s kingdom occupies away him from salaah, he will be resurrected with Pharaoh. Whoever`s wealth occupies him away from salaah will be resurrected with Korah

. Whoever`s high rank occupies him away from salaah will be resurrected with Hamaan

. And whoever`s business occupies him away from it will be resurrected with Abi Bin Khalaf

.*

So if the one that does not conserve his salaah will be resurrected with these imbecilic disbelievers - and they have the worst punishment from

abandons salaah? Has lived his whole life without bowing to Allah or prostrating to Him? The Prophet (pbuh) said: *Whosoever abandons `Asr salaah has lost his works (deeds)*

So if abandoning a single salaah vanishes his deeds, then what about the one that abandons all of the salaah? Abu Hurairah narrated that the Prophet (pbuh) planned to burn the houses of an entire group of people because they separated themselves from the congregational salaah.

So what about the one that does not pray to begin with?

The Qur`an informs us that when the hypocrites get up for salaah, they get up lazily. So what about the one that does not arise for salaah at all, not energetically or lazily?

These are the texts of the Qur`an and Sunnah on the condition of one who abandons salaah. Not one of the companions has differed on calling somebody who deliberately abandons salaah a disbeliever. They consider him to be outside of the religion of Islam.

At-Tirmidhee transmitted and authenticated a narration from Abdullah Bin Shaqeeq Al-Aqeely, may Allah be pleased with him, that said: *The

companions of the Allah`s Messenger (pbuh) would not regard abandoning any action as disbelief except salaah.* This narrated phrase makes one know that the companions, may Allah be pleased with them, were in agreement upon this opinion. Because the phrase did not attribute this to only one of them. This is also what has been related from the people of knowledge, and the people of evidence from the companions, the successors, and the scholars of hadeeth.Ali, may Allah honor his face, said: *Whoever does not pray, then he is a disbeliever.* Ibn Abbas said: *Whoever abandons the salaah has disbelieved.* Ibn Mas`ood said: *Whoever abandons salaah has no religion.* Jabber Bin Abdullah said: *Whoever does not pray is a disbeliever.* And Abu Ad-Dardaa said: *There is no faith for the one that has no salaah. And there is no salaah for the one that has no wudhoo`.*

Muhammad Bin Nasr Al-Maroozy said in his book As-Salaah: *I heard Is-haaq, meaning Ibn Rahuway, say: `It has been authenticated from the Prophet (pbuh) that the one that abandons salaah is a disbeliever.` This was also the opinion of the people of knowledge during the time of the Prophet (pbuh): `That whoever deliberately abandons the salaah with no excuse, until its time goes away, is a disbeliever`.*

Ayoub As-Sakhtiyanee said: *Abandoning the salaah is disbelief. There is no difference of opinion in this.* Al-Haafidh Al-Munthiree said, after narrating these evidences: *A group from the companions and from those who came after them have declared the one that deliberately abandons salaah as a disbeliever - the one that abandons it until its time goes away. Amongst these sahabah are: Umar Bin Al-Khattab, Abdullah Bin Mas`ood, Abdullah Bin Abbas, Mu`adh Bin Jabal, Jaabir Bin Abdullah, and Abu Ad-Dardaa, may Allah be pleased with them. From those other than the companions are: Ahmad Bin Hanbal, Is-haaq Bin Rahwiyah, Abdullah Bin Al-Mubarak, An-Nakh`ee, Al-Haakem Bin `Utaybah, Ayoub As-Sakhtiyanee, Abu Dawood At-Tyaalisy, Abu Bakr Bin Abi Shaibah, Zaheer Bin Harb, and others, may Allah have mercy on them.*

This is what has been related by Haafidh scholars, the companions and others about the disbelief of the one that abandons a single salaah deliberately until its time has passed. So what would be their opinion about one who has spent long years from his life not lowering his head to Allah in prostration not even for one day? This is the abandonment of

salaah. He is a disbeliever if he abandons it rejecting it or belittling its being obligatory.
But if he does not reject or belittle, then he is either a disbelieving apostate as is clear from the ahadeeth and the verdicts of the companions and those who came after them, or he is a sinning transgressor far away from Allah.
The lesser opinion is that he is a sinner from those that fear labeling him a disbeliever. And what there is no doubt about is that sins lead to other sins, the small lead to the major, and the major lead to disbelief. This is why it is obligatory for anyone that is connected to Islam to evaluate himself, repent to Allah, correct his eeman and piety, and to be firm on establishing the salaah. As it is also obligatory on the religious to shun all who abandon salaah and are persistent on its abandonment, after they have given him advice, enjoining him in doing good, and forbade him from doing wrong. Ibn Taymiyyah said about the one that abandons salaah: *One does not have to give salutations to him, or reply to his call.*
Furthermore, it is not permissible for a father to marry his daughter to one that has abandoned salaah. He is not good enough for her and is not considered a Muslim. He cannot be a guardian for her or her children. And also it is not permissible for the owner of an institution to give a job to one who abandons salaah. This is because he would be using what Allah has bestowed on him to hire one that is disobedient to Allah. Whoever does not observe Allah`s rights while He is the One that has created him and shaped him, will be neglectful and careless about the rights of Allah even more.
From here the responsibility of the society concerning the obligation of this pillar of the religion will become clear. Allah has not given anyone an excuse to abandon it except the one that sick is with an illness that has made him lose his senses and cannot understand anything when he is spoken to. Other illnesses do not lift the obligation of salaah even if he is disabled, paralyzed, or has many injuries. The Islamic Legislation says to the one that is sick: *Purify yourself anyway that you can, pray any way that you can, and do not abandon salaah. Purify yourself with water, if you do not have any then make the standard tayammum. Pray standing, if you cannot then pray sitting, if you cannot then pray leaning on your

side, if you cannot then pray lying on your back signaling with your head or even just moving your eyebrows.* Allah said:
So fear Allah as much as you can (64:16)
Therefore, the society is responsible for establishing this obligation. Particularly those who have authority, they must establish it within their dominion: Like the father with his young children, and the husband with his wife. Allah said:
And enjoin on your family salaah and be constant in offering them. We do not ask of you a provision, but We provide for you. And the Hereafter is for the pious ones. (20:132)
The Prophet (pbuh) said: *Order your children with salaah from the age of seven. And hit them at the age of ten.*
Allah said:
Oh you who believe! Save yourselves and your family from a fire whose fuel is men and stones. (66:6)
So if the husband is safeguarding his wife and loves her, and the father is safeguarding his children and loves them, then he would protect them from the fire and would order them with obedience to Allah, and the first of these things would be salaah.
The remaining part of the question from the Qatari brother is also a part of abandoning salaah: *Does one pray over him if he dies or not?* The answer is that this is established on the statement of whether he is in disbelief or in sin.
Whoever is satisfied with the saying that he is a sinning transgressor, says: *He is to be prayed over and buried with the Muslims. His actions will be forwarded to Allah if he died on Islam.* And whoever says that he is a disbeliever, like Imam Ahmad and others, say: *He is not to be prayed over and is not to be buried in the cemetery of the Muslims.*
It is important to mention one principle as taken from the madh-hab of Ahmad, and it surely is the truth, that states: *We do not judge the one that has abandoned the salaah as a disbeliever. The exception is when the Imam (or a representative like a judge) calls this person and invites him to perform the salaah, and this person then refuses. But before this we cannot judge him as a disbeliever. We leave his actions to Allah.*
This is all there is about abandoning the salaah alone. Now if he adds to abandoning the salaah, abandoning siyaam and the other obligations,

then this verifies his transgression for those who say he is a sinning transgressor and verifies his disbelief for those who say he is a disbeliever.

Abu Yaala has narrated, with a reliable chain of narrators, from Ibn Abbas that Hammad Bin Zayid said, it is traced back to the Prophet (pbuh) that he said: *The foundation of Islam and the rules of the religion are three. If anybody abandons any one of them, then he is a disbeliever and the shedding of his blood is lawful: To testify that there is no deity except Allah, the legislated (obligatory) salaah, and the siyaam of Ramadhaan.*

This hadeeth and the other examples are sufficient as a warning and deterrent for those who have an atoms weight of faith in their hearts. Allay says the truth and guides to the way.

The Transmitted And The Non-Transmitted regarding The du`a Of wudhoo`

QUESTION: *We hear some people repeating certain du`a during wudhoo`. What is the judgment on these du`a? And what is the judgment on making wudhoo` without them?*

ANSWER: Many Muslims believe that these du`a are obligatory and that the wudhoo` will not be accepted without it. To the extent that one day I asked one person: *Why don`t you pray?* He said: *Because I don`t know how to make wudhoo`.* This puzzled me so I said: *Is there anyone who does not know how to wash his hands and face, wipe over his head, and wash his feet?* He answered: *I haven`t memorized the du`a that the people say.* He thought that these du`a are from the requirements of wudhoo`.

The truth is that there is nothing authentic from the Prophet (pbuh) in wudhoo` except this saying: *Oh Allah, forgive my sins, augment my home, and bless my wealth.* There are those who say the Prophet (pbuh) would say this during wudhoo` and there are those who say that he (pbuh) would say this after wudhoo`.

Whenever wudhoo` is invalidated, he says: *I testify that there is no deity except Allah. He is alone and has no partners. I testify that Muhammad is His worshiper and Messenger.* These are from the Sunnah. In general, there is no obligatory du`a during wudhoo`. And these du`a that the people mention are not Sunnah or obligatory because they are not traced back to the prophet (pbuh) or to any one of his companions.

They say at the beginning of wudhoo`: *Praise be to Allah, the One that has made the water as a purification and Islam as a light.* Upon rinsing their nose and mouth: *Oh Allah, make me smell the scents of paradise.* Upon washing their face: *Oh Allah, whiten my face on the Day that some faces will be white and some black.* Upon washing their right hand: *Oh Allah, give me my book with my right.* And upon washing

the hair: *Oh Allah, forbid my hair and my being, from the Fire.* These du`a and ones similar to them have come only after the first generations. Not a single thing has been narrated concerning these. Whereas it has come in a hadeeth: *Beware of newly invented matters. For every innovation is a misguidance.*

The good, all of the good, is achieved when we stop at the limits set by the shari`ah concerning matters of worship.

We do not leave the Sunnah for the innovations, for the basis of the religion is founded on two principles. The first is not to worship any thing or one except Allah. This is tawheed

The second is not to perform any act of worship except what has been legislated, not to worship with desires and innovations.

And with Allah is the success.

The Permissibility Of Wiping Over Socks

QUESTION: *Is it permissible to wipe over the socks for salaah?*

ANSWER: It is permissible to wipe over the socks if one has worn them while in a state of purity. If his wudhoo` is nullified while he is wearing them and he wants to make wudhoo`, it is then correct for him to wipe over them. This would last him for twenty-four hours if he is a resident, and for three days if he is a traveler.

This is something that also eases on the people wudhoo`, especially in the cold winter days when the cold becomes severe and a person fears taking off his socks and washing his feet with cold water. Islam, as it is known, is a religion of ease. This has also been related from more than ten companions. They gave verdicts on the permissibility of wiping over socks. But some of the jurists have put on top of this certain strict conditions, for example: That he walks with them, that they have a hole the size of three toes, and other things. In reality, these conditions are not stated in the pure Sunnah. But this issue is built upon ease, so if the companions gave verdicts of its permissibility, then it is permissible for the Muslim to follow this allowance. Many people today abandon salaah feeling that it is a burden. And many times they have this feeling because of the layers of clothes that they wear. So to take off his socks and make wudhoo` is a heavy burden on the one that does not have strong will or strong faith.

If we say to him: *You can wipe over your socks as long as you have worn them after making wudhoo`,* this would ease the situation for them, a lot. I have tried this and have seen the effect that this has on many of the people today.

The obligation for the Muslim scholars is to make it easy on the people as much as they can, and to nurture their present condition. And really this is my methodology to be easy and not strict on the matters that have flexibility in the religion. I have preferred this methodology for two reasons:

First, making things easy is the spirit of the shari`ah and the religion. Allah has ended the ayah on purification with His saying:

Allah does not want to place any difficulty on you, but He wants to purify you, and to complete His favors upon you, so that you may be thankful. (5:6)
And He ended the ayah on siyaam with:
Allah wants ease for you and not difficulty for you. (2:185)
Second, people are in a time when fitnah has increased. The one that holds on to his religion has become like the one that holds on to burning coal. And what is obligatory on us is to help the people become religious, not to make them flee from the religion. Being strict makes them flee, while making things easy eases them closer to the religion. Yet whoever flees from the religion will then have to carry a great responsibility in front of Allah, The Mighty and Majestic.
We say to every Muslim: The religion of Islam is easy and has no difficulty in it Allah has taken off all impediments from this nation. There has never been an impediment in any one of the duties and responsibilities.
The finality of what I have to say to the respected petitioner is this. If he makes wudhoo`, wears socks, then his wudhoo` becomes nullified and he wants to renew it, he can wipe over his socks for a period of twenty-four hours if he is a resident or for three days and nights if he is a traveler. This is an allowance from Allah making it easy on His worshipers. And there is no impediment or hardship on the person by the will of Allah.
The Mosque That Was Founded On Taqwa .
QUESTION: Allah said in His decisive Book:
Never stand therein. A mosque whose foundation was laid from the first day on taqwa is more worthy for you to stand therein. (9:108)
Which mosque is it that was founded on taqwa from the first day?
ANSWER: The intended mosque here is either the mosque of Quba that Allah`s Messenger (pbuh) built during his migration to Medinah. The Prophet (pbuh) made a stop and founded this mosque, the first mosque founded in Islam. Or either it is the mosque of Allah`s Messenger (pbuh) himself. This one was also founded on taqwa from the very first day. There have come authentic ahadeeth concerning these two: that the intended mosque in this ayah is the mosque of Quba, and that the intended mosque in this ayah is the Prophet`s mosque. These two narrations and sayings do not contradict one another, for both mosques

have been founded on taqwa from the very first day. And they are both from the great and blessed mosques of Islam. With regards to the Prophet`s mosque, this is considered the second sanctuary for the Muslims.

And concerning the mosque of Quba, the Prophet (pbuh) said: *Salaah in the mosque of Quba is like umrah.* The mentioned ayah of the Qur`an was sent to the Prophet (pbuh) prohibiting him to stand in the mosque that was built as a harm and in opposition to the mosque of Quba. A group of the hypocrites built it to take it as a den to make corruption and fitnah, and to break up the word of the believers. This is why Allah forbade His prophet (pbuh) to stand in it or to pray in it. Allah said:

Never stand therein.

This is to destroy the hypocrites` doings and to ruin their plotting. The Prophet (pbuh) was ordered to stand and pray in his own mosque and in the mosque of Quba, which were founded on taqwa from the first day and have more right for him to be in.

Abandoning The Salaah With Muslims Claiming That It Was Performed In Makkah

QUESTION: *I have seen some Sheikhs who claim the status of waliy and don`t give any value to the obligatory salaah. I asked one of them: *Why don`t you pray?* He answered: *I do not agree with this obligation.* A friend of mine has said that a relative of his was praying in the Makkan sanctuary. When he finished the salaah with the `salaam`, he saw next to him this same Sheikh. He said to him: *What is it that brings you here oh Sheikh so and so?* He replied: *By Allah, I ask you to conceal this secret.* I ask you to clarify the shari`ah stance concerning this. And is it possible for those who put jinn at their service to have the jinn carry them to Makkah?*

ANSWER: There is no need for us to answer, refuting this posturing of the imposters, for Allah, The Glorious, said when informing us about the ending of the revelation:

This day I have perfected your religion for you, completed My Grace upon you, and have chosen for you Islam as your religion. (5:3)

The fulfillment of the religion is the fulfillment of His legislation and the completing of His Blessing, making the people happy and satisfied with what Allah gave them. This man who mentions that he does not agree with performing the salaah cannot be from amongst the awliyaa of Allah. It is not for a waliy to cancel the legislation of his Lord.

The condition for being a waliy is that he is in total obedience to his Master. So how can one that abandons salaah be within the circle of awliyaa of Allah? Nobody can give a judgement with the pronouncement of this imposter after the noble Qur`an has already judged - in a debate between the people of Paradise and the sinners, where the people of Paradise:

They will ask one another about the sinners: What has led you to Hell? They will say: We were not of those who prayed, Nor did we feed the needy. (74:40-44)

Indeed faith is in the heart, but Islam is out in the open. The Muslim is the one that reveals his Islam to the people. They witness his actions. Whoever performs the obligations and stays away from the forbidden things, then because of this he frequents the congregation and he attends the mosques with the worshipers to protect himself from accusations. This is why Imam Ahmad has made salaah in congregation obligatory on every healthy male resident who has no excuse. The rest of the Imams have made this communally obligatory or a Sunnah mu`akkadah

If we assume that what this person has seen in Makkah is true, then we must remember that Islam enjoins us to build our judgment on people by measuring their condition. This is don in accordance to the rules of Islam and the extent that they have actualized the obligatory obedience to Allah and His Messenger (pbuh). Imam Ash-Shafi`ee, may Allah have mercy on him, says: If you see a man levitating in the air or walking on water do not judge him as righteous before you measure his status with the Book of Allah, The Mighty and Sublime.

The blessings of Allah, The Glorious, were completed on the first Muslims when they actualized total obedience to the rules of their religion. They were the best nation raised for the people. They enjoined good, forbade evil, established salaah, reformed the people, and lead the world. The example of this imposter who denies salaah and is in opposition to the Qur`an, is that he spreads in his nation opposition to the level of supremacy that we once had - which was that we were the best of nations raised for the people. This will only bring down the nation and make the obligations and requirements cease to be. And a nation will not be venerated if it ceases its obligations.

Ibn Siyaad was one of these imposters. He lived in Medinah on a promise by the Allah`s Messenger (pbuh). He would stand in the path of the Prophet (pbuh) and would inflate his body until it would block the path. But as soon as the Messenger (pbuh) would come close to him, Ibn Siyaad would undo everything. So what does your imposter Sheikh think about this man who rejected the Messenger (pbuh) and opposed him? Does he consider him a waliy who opposed prophethood?

The reasons for these examples of abnormalities in the bodies are not known, except by Allah. And this is not at all a proof of Allah being

pleased with them. Because this happens to the enemies of Allah, as is known from the example of Ibn Siyaad. Allah has honored Abu Bakr, Umar, Uthman,Ali, others from the dignified companions, and the real awliyaa of this nation by making their status of being a waliy not based on this kind of bodily trickery. If any of them had a situation similar to this then it would be something that has nothing to do with the relationship between the slave and his Lord. There are many cases of bodies inflating or being transported over long distances. Some deny them, while others do not make any judgments on them or try to explain their secrets. However there are none of the Muslim scholars or others who have considered this as an indication of one being a waliy of Allah, The Mighty and Sublime.

As for putting the jinn to ones service by making them carry one to far away countries, this is a matter that was only for Sulaiman (pbuh) when he called to his Lord:

My Lord! Forgive me and grant me a kingdom that shall not belong to any other after me. (38:35)

Allah granted him what he asked. And there is no one after Sulaiman who can have this kind of ability.

There are cow worshipers in India that practice siyaam, deny themselves desires, and put torture on their bodies thus weakening its strength. They use inherited methods that are from long ago. And in the end some of their bodies reach unusual conditions. Would we consider these cow worshipers as awliyaa?

We warn the people from being deceived by this man and people like him because they are a fitnah for the people, making them oppose Allah. These deceivers make it easy for the people to abandon the commands of Allah, and they are from the greatest destructive ordeals to Islam. Sufficient for us is our Master the Allah`s Messenger (pbuh) and his companions as awliyaa. These are the ones whom Allah guided. And it is with their guidance that we follow.

And all praise is to Allah, The Lord of the Worlds.

The Wisdom In Washing After Janabah

QUESTION: *I was discussing with one of my friends the obligation of washing after intercourse. It was to my surprise that he said that he doesn`t understand the wisdom in washing the whole body after intercourse with one`s wife. And that it is enough only to wash the private parts. I tried to convince him, but he couldn`t be convinced. I seek clarification. Thank you.*

ANSWER: Washing after janabah is an Islamic obligation established in the Qur`an, Sunnah, and unanimous agreement of the scholars. From the Book is the saying of Allah:

And if you are in a state of janabah, then purify (bathe) yourselves. (5:6)

And His saying:

Oh you who believe. Do not approach salaah while intoxicated until you can understand all that you say, or in a state of janabah, except when traveling on the road, until you wash your whole body. (4:43)

From the Sunnah are plenty of ahadeeth that are agreed upon. All Muslims from all madh-habs, and all generations are agreed that washing is an obligation after intercourse and ejaculation. And this judgment has become a necessary point of knowledge within the religion of Islam. Whoever denies it is out of the circle of Muslims and he does not deserve to have the name of Islam except if he is a new convert to Islam or grew up in an isolated place far away from the sources of knowledge in the countries of the Muslims.

Concerning the question about bathing the whole body upon becoming filthy is just a small part. We will answer the question with the following example. If a doctor prescribes (taking one spoonful of one medication before every meal, two spoonfuls of another medication after eating, and a third medication that must be taken in specific amounts at certain times), does the patient have any business saying: *Why this one before eating and that one after? Why should I take three of the big pills and only one of the small pills?* Would his knowledge and understanding be enough for the doctor to explain to him, in detail, the wisdom in this? Or understand if the doctor informed him about the knowledge and wisdom

of combining certain medications and their suitability to remove sicknesses?

This is exactly what we would say to the one that wants to know the secrets of the details of the acts of worship - like purification and washing. The acts of worship, as Imam Al-Ghazali said - are medicines for the hearts of men. They heal a person from the sicknesses of negligence, conceit, and forgetfulness to the truth of Allah, The High and Exalted. From the rights of Allah, The Glorified, is that He exclusively owns the secrets of these spiritual medicines. If He wanted, He would have given us some of its knowledge. And the believers should know that Allah will not tell us to do something except if it has good and benefit in it.

And Allah knows that which causes corruption from that which causes good. (2:220)

Should not He who has created know? And He is The Most Courteous, All-Aware. (67:14)

How many actions have we worshiped Allah with and we do not know its secret. Then the wheel of time would turn, and our general knowledge would discover the wisdom and benefits contained within the orders and prohibitions of Allah.

The basis in acts of worship is that one is obedient to what Allah wants and is thankful for His Blessings. This is whether or not the person knows all of the wisdom in it. For the worshiper is the worshiper, and the Lord is the Lord. The Lord orders and prohibits and the worshiper listens and obeys. If a person were not to obey Allah except in what his limited mind accepts, then in this case he would be obeying his mind not obeying his Lord. And the believer has the choice for himself.

With all that we have mentioned, washing after intercourse does have wisdom in it for those who think and look deeply. I was amazed by what Imam Ibnul-Qayyim said replying to the one that is puzzled about the shari`ah difference between semen and urine (it is obligatory to wash after semen and not urine), he said: *This is one of the greatest benefits from the shari`ah. It contains in it mercy, wisdom, and a means of well being.*

Semen exits the body. Allah has named it `salaala` (offspring) because it springs out of the body. Its exiting has a greater effect on the body than

the exiting of urine. Also, washing after ejaculating semen is the best thing for the body, the heart, and the spirit, they are strengthened by washing. Washing removes from the body the condition it was in due to ejaculating semen. This is something known by just feeling it. Being in this state of impurity makes one feel heavy and lazy. Washing lightens him up and makes him active. This is why Abu Dharr said after washing himself from impurity: *It is as if I have taken a burden off of me.*

In general, this is something that anyone will know if he has good intuition and knows that washing after janabah is a necessity for the body and heart. The leading doctors have declared that washing after intercourse restores to the body its strength, removes the condition that was placed on it, is one of the best things for the body and spirit, and whoever discontinues it will be afflicted with harm. Enough as an attestation for this is the human natural disposition and intellect. Furthermore, if The Lawgiver were to legislate washing after urine this would have been one of the greatest burdens and hardships on the nation which would also hinder Allah`s wisdom, mercy and care towards His creation.*

As for the difficulty of washing after intercourse, one is able to bear it because intercourse is not done as much as urinating. And this difficulty is like a barrier between the person and his instinct of having intercourse too many times. There is no doubt that this can be harmful.

Another secret appears to me: The believer does not live for only instincts and desires, rather he lives for Allah`s message before and above all else. Allah has a right over him concerning anything he does. In intercourse, after giving himself his right and his wife her right, with the desirous drive, there is still the right of Allah - which is to wash. Furthermore, from the general wisdom of Allah is that He has connected natural occurrences to the cleanliness of a person - like when someone goes to the bathroom they then perform wudhoo`, and when someone has intercourse they then take a bath. And this is so that these occurrences which have been determined by Allah can steer a person to clean his private parts or to clean his whole body. Otherwise he would become sluggish and lazy in doing this.

We will close this discussion the way Allah closed the ayah of purification in suratul-Ma`idah

Allah does not want to place any difficulty on you, but He wants to purify you, and to complete His favors upon you, so that you may be thankful. (5:6)

Salaah In A Church

QUESTION: *Is it permissible for a Muslim to pray in a church if he cannot find any other place to pray in - and is for example in a European country? Please advise us.*

ANSWER: It has come from the Prophet (pbuh): *I have been given five things that no one has been given before me * Among them is that * the earth has been made for me as a mosque and a source of purification. So if any man from my nation realizes that he has to pray, then he may pray.*

From this, the whole of the earth is considered as a mosque for the Muslims and a place for salaah and prostration; it is permissible for him to pray in it. But it is better for one to stay away from these places out of fear of doubtful matters. Whereas when he cannot find any place except this place and he performs salaah in it, then we must keep in mind that all of the earth is for Allah and all of the earth is a mosque for the Muslims. Umar Bin Al-Khattab, may Allah be pleased with him, planned to pray in the Church of Qiyaamah when it was said to him: *Pray.* So he said: *I will not pray here so that the Muslims after me do not come and say: `Umar prayed here.` And take it as a mosque for the Muslims.* So the only reason was his fear that this would happen, not because it was a church. And Allah knows best.

`Qunoot` During The Morning Salaah

QUESTION: *What is the judgment on the praying person if he forgets the du`a of `qunoot` during the morning salaah? What does he have to do?*

ANSWER: The jurists have differed on the du`a of `qunoot` during the morning salaah: From them are those who consider it as Sunnah and from them are those who do not. It has come to us that the Prophet (pbuh) performed `qunoot` in the morning salaah. However, the ahadeeth show that whenever he did say `qunoot` he would supplicate against the polytheists when they harmed the Muslims and he would supplicate for the weak believers. So this is a `qunoot` which is done for reasons. The jurists have named it *The Qunoot of Difficulties*, which means that any time when a difficulty would befall the Muslims and any time when a disaster would strike them, from the Sunnah and from the shari`ah is that they make du`a during their main salaah. They humbly plea to Allah The Mighty and Sublime to clear away their bad situations, to relieve their sufferings, and to remove their grief - as was done by the Prophet (pbuh). Some of the scholars and Imams, like the madh-hab of Ash-Shafi`ee, regard the `qunoot` in the morning as being a frequent Sunnah done in every situation. Either of these opinions is permissible and if a Muslim were to abandon it then there is no blame on him.

It was reported that when Ash-Shafi`ee went to Baghdad he did not perform `qunoot` in the morning as a form of honor and respect towards the companions of Imam Abu Hanifah. This shows that in this issue there is broadness, spaciousness, and an allowance that should not lead one to be overly strict.

Differences About Saying `Bismillah...` Aloud when Reciting `al-Faatihah` In Salaah

QUESTION: *I am an Imam of a mosque. My madh-hab is that of Ash-Shafi`ee. And this makes me say `Bismillah...` aloud when reciting al-Faatihah during the audible salaah, and to make the du`a of `qunoot` after standing from the second bowing during the morning salaah - as is the madh-hab of Ash-Shafi`ee. But most of the people who pray behind me are Hanbali. They object to the way I pray. So is it permissible for me to withdraw from my madh-hab because of the majority who pray in the mosque? Or is it obligatory on the worshipers to follow my madh-hab because I am their Imam?*

Imam of a mosque - Doha (Qatar)

ANSWER: Despite the fact that I prefer the Hanbali madh-hab in the two mentioned questions - but now is not the time to mention the reasons - I see that it is not permissible for there to be disagreements over these issues of ijtihad. Because the differences in these revolves around what is permissible and what is preferred, not what is permissible and what is forbidden. And for each opinion there is a proof and a viewpoint.

It was reported that Imam Ash-Shafi`ee, may Allah be pleased with him, prayed the morning salaah without `qunoot` when he visited Baghdad, the country of Imam Abu Hanifah and his companions, as a type of respect towards him. These were the manners of the great ones even with those who were dead. And it shows their broadmindedness and exoneration towards the opinions of those who differed with them.

But for everyone to fanatically adhere to a madh-hab and reject whoever differs with him in these matters of ijtihad, then he is from the people of ignorance and fanaticism. This is not from the doings of the people of knowledge and research, and this is not from the character of the pious predecessors of this nation. It is no wonder that the top scholars, especially the Hanbaliya, accuse and reject this fanaticism.

Allamah Ibn Al-Jawzee - he was a Hanbali - said in his book As-Sirr Al-Musawen: *I have seen a group of knowledgeable people do what

common people would do. When a Hanbali would pray in a Shafi`ee mosque, the Shafi`ee followers become intolerant, and when a Shafi`ee would pray in a Hanbali mosque and say `Bismillah...` aloud the Hanbali followers would become intolerant. These are just matters of ijtihad. The intolerance that people have are whims which prevent them from knowledge.*

He also said in the explanation of `ghayat al-muntahi`: *Whoever rejects something from the matters of ijtihad, then he is ignorant about the position of the mujtahids

and he does not know that they stay up late at night and spend the best of their time searching for the truth. He is also ignorant about the fact that these people will have their reward whether or not they are right or wrong, and that their followers will have success. This is because Allah has directed for each one of them their ijtihad about that matter, and at the same time He has made it part of the shari`ah. Just like He made permissible the meat of the dead animal for the one that has no choice and has made it prohibited for the one that does have a choice. These are two established judgments on the same issue, and are both agreed upon opinions. So whatever the mujtahid thinks is better, then this is the judgment of Allah which he must obey and the people must obey.*

And it was reported that Ibn Taymiyyah said in his Fatawa Al-Masriya: *The correct thing to do is to attempt to unify. He should sometimes say `Bismillah...` out loud for the sake of his own preference, and he should allow abandoning this preferred thing to bring the hearts together. This is just like the Prophet (pbuh) when he put off building the House because he feared the people would go away. The Imams - like Ahmad - have asserted this as being a defining text concerning the `Bismillah...,` concerning the connecting of the witr salaah to the salaah before it, and concerning other things in which there is a change in position from the preferred thing to the permissible thing. This is as an attempt to unify or to make the Sunnah known or anything else similar to these. And Allah knows best.*

What he meant from putting off the building of the House was the hadeeth of the Prophet (pbuh) in which he said to A`ishah: *If your people have not just come out of ignorance, I would have built the Ka`aba on the foundation of Ibraheem.*

Allamah Ibnul-Qayyim discussed in his book Zaad Al-Ma`aad about the qunoot in the morning salaah - between those who absolutely reject it whether during disasters or other times and consider it as an innovation, and those who always use it during disasters and other times. What he preferred was that the Prophets (pbuh) guidance was to say qunoot upon disasters or misfortunes, just as it is proved by the ahadeeth and is practiced by the scholars of hadeeth. So they say the qunoot whenever the Allah`s Messenger (pbuh) said the qunoot, and they abandon it whenever he (pbuh) abandoned it. They take him as an example in whatever he did and whatever he abandoned, and they say: *Doing it is a Sunnah, and abandoning it is a Sunnah.* With this understanding they then do not denounce those who are persistent upon it. They do not hate it being done. They do not declare it to be an innovation. They do not consider the one that does it to be opposing the Sunnah. And they do not reject those who reject it even upon disasters, etc. Rather, whoever says qunoot has done a good thing, and whoever abandons it has done a good thing.

He said: *Straightening up after bowing is a position for du`a and praising, and the Prophet (pbuh) combined these two here. The du`a of qunoot is considered as supplicating to Allah and praising Allah, therefore it is more appropriate in this position. So when the Imam sometimes says it to teach the believers, then this is okay.*

Umar Bin Al-Khattab said the `istiftaah` aloud so he can teach the believers. Ibn Abbas recited al-Faatihah in the funeral salaah so as to teach them that this is Sunnah. The Imam saying `Ameen` at the end of al-Faatihah is also under this category.

*This if from the allowable differences on which there is no reprimand on those who do it or on those who abandon it. This is just like raising the hands in salaah and abandoning it. Or like the different types of tashahud, the different types of adhaans, or the different types of hajj whether hajj alone, or hajj and then umrah, or umrah and then hajj.

Our objective here is nothing except to mention his (pbuh) guidance. This is the single objective of this book. To this is what we turn towards, look for, and seek after. So mentioning his guidance is one thing and mentioning the permissible things derived from this guidance which cannot be rejected if they were done or abandoned is another thing. We

cannot be rejected if they were done or abandoned is another thing. We do not wish to discuss in this book what is permissible and what is not permissible. Rather, our intention is to relate the guidance of the Prophet (pbuh) which he would choose for himself, for this is the most complete and best guidance. We say that it is not from his guidance that he would constantly say qunoot during fajr, or constantly say the `Bismillah...` aloud. But this does not mean that anything other than this is hated or is an innovation, rather we say that it is this which is the most complete and best guidance.*

Even more is that the congregant must pray behind the Imam, even if he sees the Imam do something that in his view - meaning the congregant - would nullify the wudhoo` or invalidate the salaah, as long as this is something acceptable in the madh-hab of the Imam.

Sheikhul-Islam Ibn Taymiyyah said: *The Muslims are unanimously agreed upon the permissibility of some of them praying behind others. Just like the companions, the followers, and those who are after them from the four Imams would pray some behind the other. Whoever rejects this, then he is an innovator who is astray and is in opposition to the Qur`an, Sunnah, and the consensus of the Muslims.*

There were those from the companions, the followers, and those after them who would recite the `Bismillah...` and there were those who would not recite it; Along with this, some of them would pray behind others. Following their examples were Abu Hanifah and his companions, Ash-Shafi`ee, and others who would pray behind the Imams of the people of Medinah who were followers of Maalik - and they did not recite the `Bismillah...` out loud or even to themselves.

Abu Yusuf was cauterized and then went to pray behind Al-Rasheed. Maalik said to him: *Do not make wudhoo`.* So Abu Yusuf prayed behind him and did not repeat it.

Ahmad Bin Hanbal has the opinion that after cauterization or a nosebleed one must make wudhoo`. And it was said to him: *My Imam in salaah had some blood flow from him and he did not make wudhoo`. Should I pray behind him?* He said: *How can you not pray behind Sa`eed Bin Al-Musayb and Maalik?*

There are two lessons to be learned from this issue. The first of them is that if the congregant does not know that the Imam has done something

four Imams, and others is that he should pray behind him. There is no difference of opinion in this.

The second of them is that if the congregant is sure the Imam has done something that is not allowed (i.e., touching his private parts, going to a woman with desire, being cauterized or cupped, or vomiting) and then performs salaah without wudhoo` (which are all commonly disputed), then the salaah of the congregant is still correct. This is the saying of the majority of the salaf, this is the madh-hab of Maalik, and this is another saying in the madh-hab of Ash-Shafi`ee and Abu Hanifah. Also, most of the texts coming from Ahmad take this position. And this is correct.*

After clarifying this, we can say to the Imam, that asked the question, if you withdraw from your madh-hab in saying `Bismillah...` out loud and the qunoot during fajr for the sake of the Hanbalis - the majority of those who pray behind you - then there is no blame on you.

Furthermore, we say to the Hanbalis amongst the group of believers behind the imam: *If you were to pray behind an Imam who differs with you on these two issues or any other issue, then there is no fault on your part.*

So I have quoted from some Hanbali Imams, specifically Ibn Al-Jawzee, Ibn Taymiyyah, and Ibnul-Qayyim, that which can put the conscience to rest and make the minds content. And all praise is due to Allah, Lord of the Worlds.

The Salaah Of Fear

QUESTION: *I ask your honor to shed light on the salaah of fear and its conditions.*

ANSWER: The salaah of fear has been mentioned in the Noble Qur`an in two places. One is when Allah said:

Attend constantly the salaah especially the middle salaah, and stand before Allah devoutly. But if you fear (the enemy), then pray on foot or riding. And when you are in safety, remember Allah the way He has taught you; which you did not know before. (2:238-239)

Guarding and attending the salaah with their basic elements - the bowing, the prostrating, the direction, and all of its rules - is an obligatory act except in the time of fear. If the condition of war, in which the Muslims would be in rows facing the enemy, in which speech would stop, swords would speak, and the war becomes very active, in this condition would salaah cease to be an obligation on the Muslim fighters? No, it would never cease. Rather, he is to pray however he can - walking on his feet or riding on his horse, armored vehicle, or tank,

* But if you fear, then pray on foot or riding.*

This means pray any way that you can. If you were fighting with swords, pray by signaling, gesturing your head or your eyebrows. Perform the actions of salaah and its sayings by the tongue if you are able or tend to it in your heart, just do not abandon salaah s you can combine some salaah like Dhuhr with Asr or Maghrib

with Ishaa`a`, making them early or postponing them. But, one does not postpone them more than two time-periods of salaah, and one does not combine any two salaah other than Dhuhr with Asr, and Maghrib with Ishaa`a. This is the salaah of fear whenever the condition has become severe.

There is another form of salaah if the fear is less than this. A group performs salaah behind an Imam who seeks to establish the salaah congregation as a unit, and he knows its importance. This is what has come in Suratun-Nisaa`a, when Allah said to His Messenger (pbuh):

*When you (Messenger) are among them and lead them in salaah, let a

party of them stand with you and hold their weapons. Then when they finish their prostrations, let them take their positions in the rear and let the other party who have not prayed yet come up and pray with you taking all the precautions and their weapons. The disbelievers wish that you should be heedless of your weapons and your baggage, to attack you in a single rush. But there is no blame on you if you put away your weapons because of the inconvenience of rain or because you are sick, but take every precaution for yourselves. Verily, Allah has prepared a humiliating chastisement for the disbelievers.* (4:102)

The Noble Qur`an has come with this description from the descriptions of the salaah of fear. That a group performs salaah with an Imam who seeks to establish the congregational salaah and knows its importance, while the other group faces the enemy. When the Imam performs salaah half of the salaah those behind him change their position and go to where the others are, then the others come and pray with the Imam, then complete it afterwards while the others finish. It has been reported that the salaah of fear can be done in many different ways. The important thing is that this salaah of fear is to make the worshippers continue attending the congregational salaah behind an Imam. And they are not to abandon it even in a state of fear or war. Salaah is not something that would hinder them or delay them. Rather, it is a spiritual recharging for the fighter that would extend his spirit of strength and his strength of spirit. It would supply his determination so he can face the enemy, to stand firm like a lion and to be as solid as a towering mountain, he would not shake or become unsettled.

This is the salaah of fear. From it we take two lessons or two instructive admonitions. The first lesson is the steadfastness upon salaah in any place and in any condition. The second lesson is the steadfastness upon establishing the salaah congregation as a unit. For Islam and the Qur`an have permitted moving around and dividing the salaah between two groups - some coming and some going, taking weapons and setting aside weapons, and the other details. All of this is so that the congregational salaah can remain behind one Imam and the shari`ah of al-Jama`ah can prevail.

And bow with the bowers. (2:43)

These are the two lessons that we gain from the salaah of fear, as has been legislated by Islam.

ADhaan Before The Time Of Fajr

QUESTION: *Is it permissible for there to be an adhaan before the incoming of Fajr by an hour or half-an-hour and for the mu`adhin to say *salaah is better than sleep*? Does this make permissible doing the Sunnah of Fajr in this time and make permissible doing the obligatory Fajr in this time also?*

ANSWER: The original purpose of the adhaan was to indicate the arrival of the time for salaah. So it is a must, as soon as the time comes, for the mu`adhin to call the adhaan. It is not permissible for the adhaan to be called before its time, because this would undo its intention and its indicating the arrival. And this is how it is, except in the Fajr salaah. The adhaan before the arrival of its time is permissible just as it was done by Bilal the mu`adhin of the Messenger (pbuh). Concerning this the Prophet (pbuh) said: *Bilal will call the adhaan while it is still night time. So eat and drink until the adhaan of Ibn Umm Maktoom*. He (pbuh) has permitted for them, after the adhaan of Bilal, having their meal before siyaam - eating and drinking - until Ibn Umm Maktoom would call the adhaan when the time arrived. The hadeeth is agreed upon.

This is because the time of Fajr is during the time of sleep - when the people are dormant and need an adhaan before the time so those who will fast can have their meal and those who are sleeping can be informed and get ready for salaah. It differs from the other salaah because during those times the people are awake and aware. No one should call the adhaan before its time except a mu`adhin whose habit is to do so and one whom the residents and people of the village know his voice - so that the people do not become confused or misguided. There should also be another mu`adhin who could call the adhaan at its time, just as done by Bilal and Ibn Umm Maktoom. Whenever the people heard Bilal they knew that he was calling the adhaan before its time so the sleeping can be informed and the one that intended to fast could have his meal. And when they heard Ibn Umm Maktoom they knew that now the time of Fajr has arrived and it is permissible to perform the Sunnah salaah and then the obligatory salaah, etc.

What is Sunnah in the first adhaan is that it includes the sentence *Salaah

is better than sleep*. This is also what distinguishes the first adhaan from the second. The adhaan for the Fajr has been legislated in this way, only if there was a person whom the people knew his voice and there was another mu`adhin who would call the adhaan for the Fajr salaah. With these conditions, the scholars have permitted the first adhaan before the arrival of the time of Fajr.

Wudhoo` on Bandaged Fingers

QUESTION: *Is it permissible for one with an injured and bandaged finger to keep the bandage on while making wudhoo` out of fear that taking it off would increase the wound or infection*?

ANSWER: This bandage, which is put on for a medical reason, is known in the shari`ah as jabeerah

. It is permissible in this case to make wudhoo` and to wipe over the jabeerah, this wiping would be sufficient for him. But there are differences between the scholars. Some of them say that the jabeerah must be on with the person already in purification. Others do not make this a condition. Still others obligate him to make tayammum and others do not oblige him to do this. My opinion is that the easier one should be preferred and not to put the condition that one must be in purification upon having the jabeerah put on him. And that wiping over it is sufficient.

Allah is Compassionate and Merciful towards His worshippers.

The Wisdom in Eclipse Prayers (Solar & Lunar)

QUESTION: *A long time ago the belief was that the solar eclipse and lunar eclipse happened because of Allah`s anger on the people, from their sinning and disbelief. And it has been established today by the natural sciences that eclipses are regular occurrences that happen for normal and known reasons that are studied even by students in school. So this is a natural phenomenon just like the rise and fall of the tides and things similar to that.*

This is why we ask about the wisdom in praying, which has been legislated by Islam, upon the occurrences of a solar and lunar eclipse. Also, the atheists who are the enemies of Islam exploit this and use it in saying evil things about Islam. They say that this salaah has been built upon old superstitious which were circulated among the people and that for example this salaah would remove the anger of the heavens from the people of the earth.

And this is in spite of the fact that the eclipses are known to the astronomers before they happen. They know when it will happen, where it will happen, how long it will stay, etc. They then do not imagine that a salaah or a du`a can remove it.

I ask you to clarify this in writing so that I may print and publicize it, so it can convince those in doubt and overcome those who spread doubt.

A.S. Al-Mujama`a - Saudi Arabia

ANSWER: The Noble Qur`an has not mentioned the salaah during solar and lunar eclipses. Rather, it has been referred to in the pure Sunnah by the sayings of the Messenger (pbuh) and by his actions. In the tenth year after hijrah when there was a solar eclipse, the Prophet (pbuh) prayed with his companions until the sun reappeared. But it has not come in a manner that the authentic narrations are in agreement, that this eclipse was a result of Allah`s anger on the people. How can this be when they were given victory with Allah`s help, the people were entering

the religion in crowds, and the light of Islam spread to every corner in the Arabian peninsula. So if an eclipse would happen because of Allah`s anger on the people, then this would have taken place during the Makkan period. It was this period that the Messenger (pbuh) and his companions suffered the severest types of tortures, harassment, and torments. And they were unrightfully driven away from their homes and wealth only because they said their Lord is Allah.

The people in the prophetic era believed that the eclipse of the sun and moon were natural events which would happen whenever one of the great people of the world died. From the strange coincidences was that a solar eclipse took place in the time of the Prophet (pbuh) on the day when his son Ibraheem, from his wife Mariya Al-Qubtiya, died. On that day the people said: *The sun eclipsed because of his death, which means that it is mourning over him. And also as a form of nobility towards the Messenger (pbuh)*. But the Prophet (pbuh) did not remain silent over this disgusting talk and evil belief. This occurrence was just another sign and miracle from his many signs and miracles. Allah made him opulent with truth so he can be victorious over falsehood.

Imam Ahmad and At-Tabaranee collected a hadeeth from Samrah Bin Jundub that stated on the day of the eclipse, the Prophet (pbuh) gave a sermon saying: *There are men who claim that the eclipsing of the sun, the eclipsing of the moon, and the moving of the stars from their places are because of the death of great men on this earth. Verily they have lied. This is a sign from the signs of Allah, The Almighty and Sublime, so that His worshippers can take a lesson from it.*

Al-Haakem also collected this and said: *This is authentic using their conditions.*

Al-Bukhari narrated from Al-Mugheera Ibn Shu`ba that he said: *There was a solar eclipse on the day Ibraheem died. The people said that the eclipse was because of the death of Ibraheem. So the Allah`s Messenger (pbuh) said: `Indeed the sun and the moon are signs from the signs of Allah. They do not eclipse because of someone`s death or because of his living. So if you see them, then supplicate to Allah and pray until they clear`.*

Another narration of Al-Bukhari is from Abu Bakr that is traceable after

the Prophet`s saying, *They do not eclipse because of someone`s death*, is that he (pbuh) said, *but Allah scares His worshippers with them.* In confirming this extra statement Imam Al-Bukhari said things about it himself.

Here the statements of *So Allah can scare His worshippers with* or *Supplicate to Allah and pray until they clear* etc., are what those who spread doubt refer to when they say: Who should we fear? Why the supplication? Why the salaah? Eclipses are just natural events.

Yes, they are natural events and they do not miss their appointed times and places. They are in conformity with the way of Allah. And these are natural events that are not outside the circle of Divine will and Divine power. Everything in the universe happens by the will and power of Allah. For example, the greatness of the planets are present so that they may awaken the hearts about the greatness of the Kingdom of Allah, the supremacy of His will, the influence of His power, the grandness of His wisdom and the beauty of His design. And so that the hearts can turn to Him in glorification, the tongues in du`a, the palms raised in humble salaah, and the foreheads placed in prostration.

There has come from the Prophet (pbuh) various du`a and quotes of remembrance which the Muslims must say with their tongues and tend to it with their hearts when they see different natural events. These include the following.

a) Du`a at the commencement of morning or evening. At-Tirmidhee has traced back to Abu Hurairah that the Prophet (pbuh) would teach his companions and say: *If any one of you wakes up he should say: `Oh Allah, it is due to You that we wake up. It is due to You that we pass through the day. It is due to You that we live. It is due to You that we die and to You belongs the matter of resurrection.

And when the evening comes one should say: `Oh Allah, it is due to You that we pass through the day. It is due to You that we wake up `

At-Tirmidhee says that this hadeeth is reliable and authentic.

Muslim has narrated from Ibn Mas`ood that he said: The Prophet of Allah (pbuh) would say upon evening: *It has become evening and the evening is here, the Kingdom is for Allah and the praises are for Allah. There is no deity except Allah, He is alone and has no partners. To Him is the Kingdom and to Him is the praise. And He has power over

everything. Oh Lord, I ask for the good in this night and the good in those after it. And I seek refuge with You in the evil in this night and the evil in those after it. Oh Lord, I seek refuge with You from laziness and from the evil of arrogance. Oh Lord, I seek refuge with You from the torture of the Fire and the torture of the grave.*

And in the morning he would say the same thing but would say: *It has

b) Du`a said when the winds would blow and the clouds would appear. Muslim narrated from A`ishah that she said: The Prophet (pbuh) would say when the wind blew violently: *Oh Allah, I ask You the best of it, the best of what it has, and the best of what is sent with it. And I seek refuge with You from its evil, the evil that is has, and the evil that is sent with it.*

A`ishah also narrated that whenever the Prophet (pbuh) would see a cloud in the skies` horizon he would stop what he was doing, even in salaah, and then say: *Oh Allah, I seek refuge with You from its evil.*

If it rained he would say: *Oh Allah make it pour pleasantly.*

This was also narrated by Abu Dawood, An-Nasaa`ee, Ibn Maajah and Abu Uwayne in his Sahih with an authentic chain of narrators using the conditions of Muslim, as was stated in Takhreej Al-Kalim At-Tayyib of Al-Albani.

c) Du`a said when the crescent would appear. Ibn Umar narrated that the Prophet (pbuh) would say upon seeing the crescent: *Allah is the Greatest. Oh Allah make it appear to us while we have security, faith, peace, Islam, and guidance towards whatever You like and please. Our Lord and your Lord is Allah.*

This has been documented by Ad-Daarimy, and At-Tirmidhee has also documented it with a briefer chain from Talhah. It has been declared reliable and authentic by Ibn Maajah. And it is authentic with its evidences as stated by Al-Albani.

There are many other du`a and quotes of remembrance to be said during various times. These include du`a said upon going to sleep, upon getting up, upon eating and drinking, upon becoming full, upon wearing clothes, upon farming, upon riding vehicles, upon travelling and returning from journeys, and others which have had whole books written about them.

What is intended with these du`a and quotes of remembrance is that a

person should constantly have his heart connected with Allah so he can accept the things which happen with an open heart, a sensitive feeling, and a perceptive conscience. Even with the things that repeat everyday like the morning and the evening, and the things that are done more than once a day like eating and drinking.

So the believer looks at things and occurrences with a perspective other than the perspective of the regular people. The people look at things with only their eyes, so if something happens in front of them again and again, they become used to it. But the believers look at things with the eyes and vision of their heart. So they would see that behind an occurrence is the Hand of Allah which excels and perfects, and the Eyes of Allah which oversees and protects. And they glorify, praise, laud, and elevate Him, and make humble du`a to Him, as has been narrated by Al-Bukhari in Al-Adaab Al-Mufrad.

From Abdullah Bin Az-Zubayr is that whenever he heard thunder, he would cease discussion and say *Glory be to the One that the thunder glorifies with praises, and also the angels out of fear.* If this was the condition of the believers in normal everyday occurrences, then what do you think about the big occurrences which do not happen except every number of years, like a solar eclipse or a lunar eclipse?

When these things pass by the believer, they are for him signs from the signs of Allah that awaken him from being pre-occupied and unmindful just like the rest of the pre-occupied unmindful ones from mankind. If du`a and remembrance are sufficient for the natural events that happen every day or every month, then there is a need for something more than du`a and remembrance upon a great event - and this thing is salaah. This is when the fear of Allah will overcome the people whose hearts are alive. And this will happen the more they see the power of Allah reflected in the creation. They would not even realize that behind this normal incident is something that Allah knows and they do not, and there is nothing that obstructs His will and power. So whenever Allah, The Glorified wills something, He says to it: *Be,* and it is.

Imam Ibn Daqeeq Al-Eid said: *Perhaps some people believe that what is mentioned by mathematicians contradicts the saying *Allah scares his worshippers with them!* But this belief has no significance. That is because there are actions for Allah that are considered regular and there

are actions which are not. His power influences everything, letting Him have the ability to cancel whatever He wants from the causes and reactions. If this is understood, then the people who have good knowledge about Allah and have a strong belief in His general ability to transcend regularity, then whenever an unusual thing would happen fear would overcome them because of the strength of this belief. Also, this does not negate the fact that there are reasons for normal everyday happening except when Allah wishes to transcend them.* This has been mentioned by Al-Haafidh in Fat-hul Baari.

Moreover, the apparition of an eclipse awakens and draws the attention of the believer (if this were anyone else, their attention would not be drawn) into remembering that the revelation has assured that a day will come when the universe will split apart. The universe`s organized system will break up, its skies will be cleft asunder, it stars will be scattered, its sun will be overthrown, its mountains will pass away, and its earth will be shaken to its uttermost convulsion throwing out its burdens. This will all take place, the earth will change into another earth, the skies will change into other skies, and the creation will arise to Allah, The One, The Sublime Vanquisher.

The sun and the moon, like everything else in this world, are not everlasting. They will run (orbit), as said by Allah their creator, till an appointed time. Yes appointed, known by Allah. It is hidden and unknown to the people, but the believers believe in it and are not unmindful of it. And if they witness the event of a solar or lunar eclipse, then the reflections of their heart change from today to tomorrow, from the present to the future, especially if they remember the saying of Allah: *The matter of the Hour is not but the glance of an eye or nearer.* (16:77)

Perhaps this is the secret to what was narrated by some of the companions in the hadeeth of the solar eclipse. It is said that the Prophet (pbuh) stood up frightened, fearing that it was the Hour - even though there are many signs and conditions for the Hour as the Prophet (pbuh) himself has informed about, and that the Hour cannot be established until after their occurrence. And this is why some scholars have doubted this narration. But maybe we can take what the Prophet (pbuh) did to teach his nation and offer guidance to it, so they can have remembrance of the

Hour in every situation. And especially in the later times when most of the conditions and signs have taken place.
A solar eclipse happened during the era of Uthman. So he prayed with the people, then he left them and went in his house. Abdullah Bin Mas`ood sat in A`ishah`s room with some of the companions sitting around him and he said: *The Messenger (pbuh) used to order for salaah to be done upon a solar or lunar eclipse. So if you see it then run, in fright, to salaah. Because if it happens to be what you are afraid of (meaning the Hour), then it would happen while you are on other than forgetfulness. Whereas if it was not, then you would have done good and gained good.* This was narrated by Ahmad, Abu Yaa`la and At-Tabaranee and its men are trustworthy as stated in the book Majmoo`a Az-Zawaa`id (vol. 2, pp.206-207)

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This clarifies to us that Islam`s legislating of salaah, du`a, and remembrance of Allah upon a solar or lunar eclipse does not necessarily mean that the eclipse is a result of anger from Allah and that salaah is to lift up this anger. This understanding [that it is the anger of Allah] comes from sayings of some scholars who have explained this natural event according to the extent of their knowledge in their own time. But the understandings of scholars - especially in matters like this one - have no authority in the religion. The religion here consists of what is taken from the Book of Allah and the Sunnah of his Prophet (pbuh). Any one other than those, then everyone can take what he says or leave it.
On the other side of these people who have limited knowledge of the universe and mathematics, we find Imams like the example of the Islamically authoritative Al-Ghazali who would point out the faults of these incapable people and would speak in the best argumentative ways. In his book Al-Munqith Min Ad-Dalaal he discussed philosophy and its types of sciences, one of them was the science of mathematics, and from here one can obtain that which effects the soul and mind. From what he said is: *The second problem with the ignorant friend of Islam is that he thinks that the religion will be helped by rejecting all knowledge connected to them (i.e. philosophers). So he rejects most of the sciences and considered them ignorant. He even rejects their sayings about solar and lunar eclipses. And he proclaims that whatever they said, was against

the shari`ah. After all the rebuking he did, the ones who know these sciences by incisive proof and do not doubt their proof heard what he said. And this caused them to believe that Islam is built upon ignorance and rejection of incisive proofs. So then his love for philosophy increased and his hate for Islam increased!* A major offense is committed by those that think Islam will be helped by rejecting these sciences. There are no proofs or things in the shari`ah in opposition to these sciences. And in the sciences there are no oppositions to religious matters.

The Prophet (pbuh) said: *Indeed the sun and the moon are signs from the signs of Allah. They do not eclipse because of someone`s death or because of his living. So if you see them then go, in fright, to the remembrance of Allah and to salaah*. There is nothing in here That denies the mathematical sciences that deal with the movements and alignments of the sun and the moon or their coming together in a single plane.

But concerning his saying, peace be upon him: *But when Allah makes a declaration to something, it must submit.* This extra quote cannot be found in any of the authentic books.

If it were permissible to use weak ahadeeth as proof, we would have mentioned the hadeeth collected by At-Tabaranee in Al-Kabeer from Samrah. This states that the Prophet (pbuh) would say, *Indeed the sun and the moon do not eclipse because of the death of one, and nothing makes them happen. But they are signs from Allah * This hadeeth has a weak narrator as said by Al-Baihaqee. And this hadeeth, even though it is weak, and ones similar to it show the common way of thinking among the early Muslims. Which is why they narrated, criticized, and documented them in their collections. The important thing here is that there is nothing authentic from the Prophet (pbuh) which proves that eclipses happen because of other than natural causes which Allah has determined.

And with Allah is the success.

Combining Two Prayers

QUESTION: *Is it permissible for me to combine two salaah, Dhuhr with Asr, because of attending an occasional celebration that lasts from Dhuhr until Maghrib?*

ANSWER: The Hanbali jurisprudents have permitted for the Muslim to combine Dhuhr and Asr or Maghrib and Ishaa`a once in a while due to certain excuses. And this is a big ease. It has come that the Prophet (pbuh) would combine salaah at times other than travelling or rain. Ibn Abbas was asked about this, it was said to him: *What did he intend by this?* He replied: *He intended not to burden his nation.* This hadeeth is in Sahih Muslim.

So if every once in a while, there is a burden in praying the obligatory salaah at the appointed time. In this case, combining is allowed, on the condition that the person does not take it as habit or as something usually being done every two or three days - or whenever he wants to go out on different occasions, a few times a week or a number of times a month. But this is permitted only some of the time, not all of the time, so that it can remove the burdens and hardships which face the people.

For example, if a traffic light operator has his shift beginning before Maghrib and continues until after Ishaa`a, then he can combine Maghrib and Ishaa`a making them either an early combination or a delayed combination however he can.

Or a doctor has to perform an operation on a patient and he cannot neglect it. In this situation he is allowed to make an early or delayed combination. This is also rulings in Islam making it easy on relatives, and removing the burden from them.

But I do not see that going to a celebration for a certain occasion is an excuse or makes it necessary to combine salaah as long as a person finds

a chance to pray there. And one must not be embarrassed to establish the salaah, whether male or female, because this type of embarrassment is not permissible to be connected with salaah and performing it in any place. Rather, the obligation on those who establish salaah is that they make themselves as a good example for the others, so that these others can know its importance. This is from Allah`s legislation which have to be manifest, and that the Muslims must do openly and honor it.

Whosoever does his utmost in the offerings consecrated to Allah, then it is from the piety of the hearts. (22:32)

The problem with many of these formal celebrations which take place in many Islamic countries is that they consume the times of salaah - especially Maghrib - without caring about the right of Allah and about the conscience of those believers who keep up with performing the salaah on time.

And if the ones who keep up with their salaah and attend these types of celebrations, would all stand up at the same time whenever it was time to pray, you would find that those in charge of these celebrations would take this into consideration and make the proper arrangements.

In any event, whoever finds it to be a burden or a hardship to pray every salaah in their time, then he can combine them as we mentioned. And Allah leads to the right away.

Praying Two Rak`ah Before Maghrib

QUESTION: *I see some people praying two rak`ah after the adhaan of Maghrib and before the iqaamah for salaah. What is the ruling on these two rak`ah? Are they a greeting for the Mosque or Sunnah for the Maghrib?*

ANSWER: There is no legislated Sunnah before Maghrib. The legislated sunnah are as narrated by Ibn Umar and others from the Prophet (pbuh): two rak`ah before Fajr, two rak`ah before and after Dhuhr, two rak`ah after Maghrib, and two rak`ah after Ishaa`a.

These are the ten routine rak`ah with an additional witr which were frequently done by the Prophet (pbuh) and are legislated Sunnah. In other narrations the two before Dhuhr have been said to be four. So these are the Sunnah which the Muslim must keep up and not abandon. They are considered to be a completion of the obligations and a compensation for the imperfections and discontinuities in them. And this will be as a support for him on the Day of Reckoning and the reward will be with Allah.

It was traced to the Prophet (pbuh) that he said: *Between every two adhaans there is a salaah*

. What he meant by two adhaans was the adhaan and the iqaamah.

So praying two rak`ah after the adhaan and before the iqaamah is legislated and preferred. And if some people pray them in the time of Maghrib, then that is okay - just like for those who enter a Mosque must greet it with two rak`ah. But if it was the usual thing for the Imam to pray immediately after the adhaan without leaving a time period for two rak`ah, then in this situation the obligatory salaah would suffice in lieu of greeting the Mosque.

Greeting the Mosque is not requested from a Muslim except if he enters a Mosque and finds there to be some time before iqaamah. So instead of him sitting, he performs salaah greeting the Mosque. However, if he were to enter the mosque and find the Imam praying, then he is to join in

salaah. In this situation, the obligatory takes the place of greeting the Mosque.

These two rak`ah of greeting the Mosque only concerns those who enter the Mosque. As for those who are already sitting in it and then stand to pray, then this is considered as a preferred voluntary act. But the Imam should oblige himself to frequently perform this salaah. Rather, he should pray them on some days and leave them on others. Because it is not legislated for a person to persists on preferred things to the extent that people will think it to be legislated. This is especially if the Imam is amongst the people of knowledge whom the common people follow as an example. The researchers from the scholars have also advocated that the Imam should sometimes leave off the preferred things so that people will not assume it to be obligatory. Furthermore, they have permitted sometimes abandoning legislated Sunnah for the same reason. Imam Maalik had a preference concerning the Fajr salaah on the day of Jumu`ah.

He preferred that the Imam should abandon reciting suratul-Sajdah - whereas it is a Sunnah to recite it - on some Fridays so the people do not assume its recitation to be obligatory during this specific time on every Friday.

I have seen people, in some countries, thinking that suratul-Sajdah is obligatory during the Fajr salaah on Friday. They would say that the morning salaah of Friday has a rak`ah with three prostrations (meaning reciting suratul-Sajdah). They have considered this prostration as a must in performing the Fajr salaah on Friday. They even rejected an Imam who believed opposite this, and they considered his salaah to be incorrect without the third prostration. And this is why Imam Maalik and others have preferred that the Imam who is followed should sometimes abandon some preferred acts to let the people know the correct ruling.

But if the majority of the worshipers do not want to offer these salaah, like the two rak`ah after the adhaan of Maghrib and before iqaamah, as an example because they are busy and in a hurry, then it is upon the Imam not to oppose them. And if they wanted to pray them, then he should agree with them because the minority are supposed to follow the majority. He should not use this matter as a reason to spread discord between those in support of this and those against this. The Mosque is

not a place for these kinds of disagreements. Rather, it brings together the jamaah so that the hands can shake, and so that the people can love one another and help each other in piety and taqwa. These are the main reasons legislating congregational salaah in Islam.

Limiting Oneself To Only The Obligatory Prayers

QUESTION: *Is it permissible for me to limit myself to only the obligatory salaah without praying Sunan along with them?*

ANSWER: The five salaah are written upon and an obligation upon every Muslim male and female. But there are certain supererogatory Sunan

that the Prophet (pbuh) would regularly practice, and it is also legislated on the Muslims to regularly practice them. The Muslim is to safeguard these Sunan for a number of reasons:

A. From them is that they bring him nearer to Allah, The Mighty and Sublime, and his account will increase with Allah. If everyone is trying to increase the cash and wealth in their bank account, then why aren`t they seeking to increase their account of good deeds with Allah. This account is everlasting and will benefit them:

The day when neither wealth nor sons shall profit, Except for him who comes to Allah with a pure heart. (26:88-89)

It has come in hadeeth qudsi

: * My worshiper will draw near to Me by performing what I have made obligatory on him, and he will continue to draw near to Me so that I may love him. When I do love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes * This hadeeth was collected by Al-Bukhari .

B. From another side is that turning away from this Sunnah seems like turning away form the love for the Allah`s Messenger (pbuh), and Allah says:

Indeed there is for you, in the Messenger of Allah, a good example to follow. (33:21)

Whoever loves the Allah`s Messenger (pbuh) will adhere to and live his Sunnah. And as long as the Prophet (pbuh) would regularly practice this Sunnah then it is from his right that we live it and adhere to it so that it does not die out.

C. There is another thing, which is that these Sunan compensate for whatever shortages and deficiencies that take place in the performance of the obligatory salaah. Who can claim for themselves that they pray the obligatory salaah perfect and complete with all of its taqwa and etiquette? Perhaps his mind wanders, perhaps his heart is distracted from taqwa, perhaps his body is not at ease in the salaah, and perhaps he was not content with its basics.

When man will be held accountable on the Day of Resurrection - and the first thing to be accounted for is salaah - his salaah will be looked at. Either he would have perfectly performed the obligatory salaah or not, then the Sunan and supererogatory salaah will be looked into. This is an issue of compensation and recompense for whatever deficiency, flaw, or shortage happened in the obligatory salaah.

As for the Muslim who limits himself to performing the obligatory salaah, there is no blame or punishment on him as long as he gives it its right and is not deficient in any of its pillars and mandatory acts. It is established in the Sahih that the Prophet (pbuh) said to the Arab who swore that he would not increase or decrease anything from the obligatory salaah: *He will succeed if he said the truth.* And in another place he (pbuh) said: *Whosoever would like to look at a man from the people of Paradise, then look at this (man).* With Allah is success.

Abandoning Khushoo`a In Salaah

QUESTION: *What is the ruling of khushoo`a in salaah? Is salaah invalidated without khushoo`a being present?*

ANSWER: The absence of khushoo`a in salaah can consist of a number of meanings: if the absence of khushoo`a means that the worshiper moves a lot during salaah as if he is not in salaah. This might include the following: scratching his body, looking at and winding his watch, looking around, fixing his head piece, etc. Then this is from the many types of things that invalidate salaah, because this is absurdity. It is not imaginable that this be from a Muslim who approaches Allah with his heart and mind, and who give the salaah its proper respect and value.

But if the absence of khushoo`a means that one sometimes makes slight movements, or the mind wanders, or one does not devote his heart to the salaah, then this does not invalidate salaah, yet it removes the spirit of salaah. The reality is that khushoo`a is the spirit of salaah. Allah said:

Successful indeed are the believers. Those who offer their salaah with khushoo`a (full submissiveness). (23:1-2)

Khushoo`a is of two types: Khushoo`a of the heart, and khushoo`a of the physical body. Khushoo`a of the heart is to devote ones consciousness to the awareness of Allah, The Mighty and Sublime, and to devote ones perception to His Greatness. To ponder over the meanings of the Qur`an, and to ponder over the verses that he reads or listens to. And to think over whatever remembrances he might utter, such as the meanings of *Allahu Akbar,*

Subhaana rubbee Al-A`laa,

Sami-Allahu liman hamidah,

etc. He devotes his perception to the meaning of these remembrances and ponders over the verses he reads or hears. At this point, one should feel that he is actually between the Hands of Allah, The Mighty and Sublime.

Salaah should take a person away from playing around and absurdity. One of the salaf Haatem Al-Asam, was asked about how he performed his salaah, so he said: *I make `takbeer` with true conviction, I recite with `tarteel,`

I bow with khushoo`a, and I prostrate with `tathallul.`
I regard Paradise to be one my right, the Fire on my left, the `siraat`
under my feet, the Ka`aba in front of my eyes, the angel of death over my head, my sins surrounding me, and Allah watching me. I regard it to be the last salaah in my life, and I devote sincerity to it as much as I can. I then give `salaam`
and I do not know if Allah will accept it from me or say: Whatever he has salaah, throw it in this face.*
But for someone to stand in salaah and all the worldly problems go to him thus occupying himself with everything except salaah, then this should not be done by the Muslim. In any case, there are things that overcome and constrain a person. He is required to get these things away from his mind and thoughts. And he is to stand in a place which can provide khushoo`a for him and can provide for him to ponder over the meanings and to concentrate as much as possible so that Allah can forgive whatever He wills This is khushoo`a of the heart. Then there is khushoo`a of the physical body, which is the completion of khushoo`a of the heart and makes it manifest. It has come through a narration: *If the heart of this (person) has attained khushoo`a then his physical body will attain khushoo`a.*
The meaning of this is that one is not to look around like the looking around of a fox, play like the playing of a child, or make many movements which would make his khushoo`a defective and lose the spirit of salaah. Rather it is a must that he stand respectfully between the Hands of Allah, The Mighty and Sublime, and this is also required in salaah.

The Salaah Of A Person Who Drinks Wine

QUESTION: *What do you say about a person who drinks wine and performs salaah?*

ANSWER: This is a thing that is really unfortunate. True salaah, as was legislated by Allah, The Mighty and Sublime, prevents abominations and evil - as Allah said to His Messenger (pbuh):

And establish salaah. Verily salaah wards off abomination and evil. And certainly the remembrance of Allah is greater. (29:45)

There is no doubt that alcohol (wine) is one of the greatest evils due to the harm it causes to intellect, personality, health, and wealth, which all contribute to the harm it causes to the family and society.

If a person is weak in faith, weak in confidence, is flimsy in his religion, and Satan happens to tempt him into drinking alcohol, then the alcohol is filth, as held by the majority of the jurisprudents. And whoever becomes intoxicated by it is not allowed to establish salaah, Allah said:

Oh you who believe! Do not approach the salaah while you are intoxicated, until you understand what do you utter. (4:43)

When he sobers up and washes away the traces of alcohol, makes wudhoo` and performs salaah, then we hope by the will of Allah that his salaah will be accepted and that his salaah will prevent him from this evil and he will cease doing it.

On one hand, here is an obligation that he is performing - which is the salaah. And on the other hand, there is a crime that he is committing - which is the drinking of alcohol. This is a righteous action, and that is a vile action. And Allah, The Glorified and Exalted, will hold the people to account according to both, their good deeds and evil deeds. Everything has its value and nothing will be added or taken away, not even an atoms weight. His good deeds will be accounted for him and his evil deed will be written against him.

*So whosoever does an atom`s weight of good shall see it. And

whosoever does an atom`s weight of evil shall see it.* (99:7-8)
His salaah will be written for him, and his drinking alcohol - the mother of evils - will be written against him.
We do not say to him that as long as you drink alcohol, then abandon salaah, because for the one that performs salaah, there is hope that by the will of Allah he will stay away from the mother of evils (alcohol).
And if you ask me which one is better, a man who drinks alcohol and does not pray or a man who drinks alcohol and does pray? I would say the man who drinks alcohol and performs salaah is better in any case and is in less evil then the other man. This is because there is hope for good to come from him even if he is far from really establishing salaah due to his intake of alcohol, and is far from strictly guarding them the way the believers strictly guard them - those whom Allah has described in his saying:
* And those who strictly guard their salaah.* (23:9)
And there is a difference between the one that goes to sleep at night with his tongue moist with the remembrance of Allah, and the one that sleeps with his mouth moist with the mother of evils, along with its smell and with him being absent minded. There is a very big difference between these two.

Water That A Menstruating Woman Touches

QUESTION: *Is it permissible to make wudhoo` for salaah from water that has been touched by a menstruating woman?*
ANSWER: One should know that the body of a menstruating woman is not tangibly or materially unclean, in that it would pollute all that it comes in contact with. No! Rather, the uncleanness here is a ruling. The shari`ah rules the existence of uncleanness that can be removed by ghusl, which is the greater wudhoo`. As for the body of the one in menses, her hand, mouth, saliva, etc. are not unclean or polluted. Long ago some women thought this. Even A`ishah, may Allah be pleased with her, when the Prophet (pbuh) said to her: *Give me this.* she said to him: *I am

menstruating, oh Messenger of Allah.* So he said to her: *Your menstruation is not in your hand.*

This means that the hand is not unclean, therefore if the hand touches water then it does not make the water unclean. Water touched by one in menses is pure and there is nothing wrong with it.

Janabah is also like this. Janabah does not mean that the body is impure. Abu Hurairah, may Allah be pleased with him, thought that janabah makes the body unclean. So one day when he saw the Messenger (pbuh) on the road, he hid from him (pbuh) and went away form him. When the Messenger (pbuh) asked him about that, he said: *I was in janabah.* So the Prophet, may the blessings of Allah be upon him, said: *Glory be to Allah. A believer is never impure.*

So the impurity that a person has is only a ruling, the body does not become impure.

The Salaah Of A Single Person Behind The Congregational Row

QUESTION: *There was a discussion between us concerning the following question: Is the salaah behind an Imam correct if he is alone behind the congregational row? I kindly ask for an answer on this mentioning the proof.*

ANSWER: Ahmad and Ibn Maajah narrated fromAli Bin Shaibaan that the Allah`s Messenger (pbuh) saw a man praying behind the row, so he stood there until the man left it [i.e. meaning until he completed the salaah] and he said: *Istaqbal your salaah. There is no salaah for a single (person) behind the row.* And the meaning of Istaqbal is *repeat.*

Ahmad, Abu Dawood, At-Tirmidhee, and Ibn Maajah narrated from Wabisa Bin Ma`bad: *The Allah`s Messenger (pbuh) saw a man praying behind the row by himself, so he ordered him to repeat his salaah.* And in the narration from Ahmad he said: *Allah`s Messenger (pbuh) was

asked about a man who prayed behind the row by himself. He said: `He is to repeat the salaah`.*

The two mentioned ahadeeth have been authenticated by a number of Imams, as was said by Sheikhul-Islam Ibn Taymiyyah. A group of Imams from the salaf have used this as proof in that if the person who performs salaah behind the Imam were to pray behind the row alone by himself, then this is not permissible and not correct. This is the opinion of An-Nakh`ee, Al-Hasan Bin Saalih, Is-haaq, Hammad Bin Abi Layla, and Wakee`a. And this is the madh-hab of Imam As-Sunnah Ahmad Bin Hanbal. As for the other three Imams, they said that a single person`s salaah behind the row is correct but hated.

The apparentness of the ahadeeth assert and support the madh-hab of Imam Ahmad. And also the wisdom in the legislation and guidance of Islam, reinforce and support this. Islam loves the congregation; it loves unity and hates disunity, it love organization and hates disorder. And salaah in congregation is one of the means used by Islam in raising and nurturing its adherents on good principles.

This is why the Prophet (pbuh) would face those praying behind him before he began the salaah, and he would say: *Straighten and adjust.*

Straighten your rows because straightening the rows is a part of perfecting the salaah.

Do not differ, thus your hearts differ.

Straighten your rows or Allah will make conflict between you.

From these authentic ahadeeth it is clear that salaah in congregation and organizing, adjusting, arranging, and straightening the rows and all facing the same direction is a powerful manifestation of implementing the Islamic social principles. And this is a mirror that reflects the interests and thoughts adopted by the Muslim society.

After this, it is no wonder that Islam invalidates the salaah of a single person behind the row, and orders him to repeat the salaah. And that is because this is an indication of deviating from the congregation. And this is a religion that says: *Verily, Satan is a wolf to mankind like the wolf is to the sheep, he takes the sheep that are isolated and off to the side.*

And says: *The Hand of Allah is with the congregation. And whosoever deviates, deviates to the fire.*

All of this is for the person who performs salaah by himself behind the row with no excuse. But if he does have an excuse, like the rows have been filled and he finds no room or space in the row, then what is most apparent is that his salaah is correct. Some scholars have preferred for a person to pull a man back from the row which is full so that he can stand besides him, and they have preferred for the one that is pulled back to help the person (i.e. not to resist). Yet others hate this and some of them have said that pulling a man back from the row is oppression. And Allah knows best.

Salaah in the Mosques of the Muslims

QUESTION: *Some time ago I sent you a message in my name and also the name of a group of zealous Muslim youth. And what unites these youth is the Islamic creed, even though oceans are what separate where they live. We requested an immediate response and a thorough*
ANSWER: to the question that has confused the minds of a group of us. It almost tore apart our unity, in that each group fanatically stuck to their own opinion. The question - as I have indicated in the previous message - is concerning an extremely important issue, which is salaah in the mosques of the Muslims. It is found amongst the extremists that they abandon praying in these mosques, insisting on being away from them, and they say that it is enough to pray in houses. They consider this to be part of cutting off the jahiliyyah
society and all of its institutions, even if they have a religious label.
These brothers use as evidence for this what they have read in Fee Dhilaal al-Qur`an (In The Shade Of The Qur`an by Sayyid Qutb) the explanation of ayah 87 in Surah Yunus, in it Allah says:
And We inspired to Musa and his brother: Take dwellings for your people in Egypt, and make your dwellings into qiblah (place of worship), and establish salaah , and give glad tidings to the believers. (10:87)
Within Sayyid Qutb`s explanation is: *This trial which Allah placed upon the group of believers has in it an example that is not specifically

only for the Children of Israel. This is a trial of pure faith. And in this day and age the believers find themselves being hunted in the jahiliyyah society. Fitnah has spread, the tyrants have become powerful and have corrupted the people and spoiled the society. This was the same situation during the time of Pharaoh. And here, Allah guides them to certain matters:

1- To stay away from ignorance along with its rottenness, corruption, and evilness - as much as possible - and to bring together the true groups of believers in order to purify, cleanse, train, and organize them until the promise of Allah comes to pass.

2- To stay away from the temples of ignorance. And to take the houses of the groups of Muslims as mosques, in order to feel in them as being far away form the jahiliyyah society and to be in constant worship to the Lord on the correct methodology. This constant pure worship will thus create a type of organized system.*

By trying to live these words, these brothers have derived and made their decision. And they have made their own houses as a qiblah; cutting off the mosques that the rest of the Muslims attend.

Now, we are all in agreement that you will give a judgement on this issue, as they have rejected the opinion of any of the scholars here and have declared that whatever you give as the verdict they will accept. Therefore it becomes obligatory upon you, by way of the shari`ah, that you not leave us in confusion concerning this issue and disputing between ourselves; And that you also respond to us with what will enlighten our path before the danger increases and the evil becomes a crisis. The moderates and the extremists both accept your judgement because of their confidence in your knowledge, religion, your good understanding of Islam and life, and your constant search for the truth in whatever you write. We hold you to account to be as such, but Allah is the one that will hold you to account, and only Allah knows how you are. We are impatiently awaiting your reply. May Allah grant you success and make you a source of benefit.

M.A.S
Shari`ah College, Al-Azhar University
Cairo, Egypt

ANSWER: My respected brother, As-salaamu alaikum wa-rahmatullahi wa-barakatuh

I was hesitant in writing to you, wanting to leave the matter to your fitrah, your background in Islamic studies, and asking the people of knowledge who are with you. But when your question was repeated, I feared that I would be put into bridles of fire that the Prophet (pbuh) promised for those who hide knowledge when asked. *Whosoever is asked about knowledge and he conceals it, he will be bridled on the Day of Resurrection with a bridle of fire.* (Collected by Ahmad, the Sunan, and Al-Haakem)

And this is just what I feared for the Islamic movement that I spent my youth in and gave my life to. That it would be overcome by all types of inner conflicts thus turning its direction from decisiveness and clarity to ambiguity and unclearness in sayings and opinions, which would not soothe any pain or guide to any way. This is why I just depended on Allah and began writing these words to you and those with you, hoping from it the Face of Allah and clarification of the truth. And the truth always has the right to be followed.

Facts Surrounding This Issue:

Before I answer you in detail concerning the issue I would like to give you the following facts to clarify the issue.

First: That there is no authority contained in the saying of anybody other than the Allah`s Messenger (pbuh). He alone, who does not speak of his own desires, is infallible. Allah does not allow him to make a mistake. And as for the words of everyone other than him, then we can take it or leave it. This is a fact in which there are no differences about.

Second: That every believer who performs ijtihad in searching for the truth and utilizes all of his knowledge, then he will be rewarded for his ijtihad and his intention. And if in the end he makes a mistake, then whatever the mistake may be it will be forgiven. Allah says:

And there is no blame on you for the wrong that you have done therein, but only in what was intended by your hearts. (33:5)

Third: That the danger is not on the mujtahid scholar if he errs and makes a mistake, rather it is on the one that follows the scholars` mistakes and errors after it becomes clarified. This is why we have been ordered to beware of the errors of scholars. Umar said: *Three things destroy

religion: the error of a scholar, the hypocrites disputing with the Qur`an, and misguided rulers.* Salman Al-Farsi said: *How are you upon three: The error of a scholar, the disputing of a hypocrite with the Qur`an, and being overwhelmed by the life of this world? As for the error of the scholar, if he is at fault then do not follow him and say: `We do as so-and-so does, and don`t do whatever so-and-so doesn`t do.` If he makes a mistake then do not lose hope in him, thus helping shaitan against

And one day when Mu`adh was advising his companions, he said to them: *Beware of that which is innovated, for all that is innovated is misguidance. And I warn you of the deviations of the wise. Indeed shaitan says words of misguidance on the tongue of the wise, while the hypocrites say the words of truth.* Some of his companions said: *May Allah have mercy on you. What will make me know that the wise say words of misguidance and that the hypocrites say words of truth?* He said: *Certainly. Stay away from the well-known sayings of the wise, where upon it is said to him: `What does that mean?` And yet do not let this cause you to stay away from him, perhaps he may go back and accept the truth when he hears it, indeed the truth has a light on it.* Collected by Abu Dawood.

In a narration, Az-Zuhri said: *Ambiguities are what are meant by `well-known`.* And he explained it in another narration: *Indeed it is whatever confuses you from the words of the wise, to the extent that you say: What did he mean by that word?* In other narrations explaining `deviations of the wise`: They are words that shock you, and you reject them and say: What is this?!

This is excellent guidance from Mu`adh, may Allah be pleased with him, and he is the most knowledgeable from the companions concerning the lawful and the prohibited, as has come in the hadeeth collected by At-Tirmidhee. He indicated that the wise make mistakes and deviate. So it is then obligatory upon us to stay away from their deviations and errors. But also this does not prevent us from benefiting from them afterwards. From Ibn Abbas is that he said: *Woe to those who follow the blunders of the scholars.* It was said: *How is that?* and he said: *The scholar might say something from his opinion, then he finds someone who is more knowledgeable than him about Allah`s Messenger (pbuh) thus he

would abandon his saying and continue to follow the Messenger (pbuh).*
Fourth: That we are ordered, upon disputing, to take what we differ about back to Allah and His Messenger (pbuh). Just as Allah said:
And if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day. (4:59)
This means that we go back to the Book and the Sunnah. So what do these two infallible sources say about our issue? Let us look at the following.
What is in the Qur`an?
a. In suratul-Noor Allah praised the mosques and those constantly in there with His saying:
In Houses Allah has enjoined that His Name should be raised and extolled, glorifying Him therein in the mornings and in the evenings. Men whom neither trade nor sale diverts them from the remembrance of Allah, nor from performing salaah and giving zakaah. They fear a Day that hearts and eyes shall be overturned. (24:36-37)
After this ayah on praising the attendees of the mosques there is nothing else that anybody can say.
b. In suratul-Tawba Allah also says:
But it is only those who believe in Allah and the Last Day, who establish salaah and pay alms, and fear none but Allah, who are the worthy ones of maintaining the mosques of Allah, that they might be rightly guided. (9:18)
Here, maintaining the mosques does not mean building and constructing, as one may think. Rather it is to build it with salaah, du`a, remembrance of Allah, and establishing His laws. So Allah has declared that building mosques is with faith, as was said by Ibn Katheer in his exegesis. Ibn Katheer supported this with what was narrated by Imam Ahmad in his musnad from Abi Sa`eed Al-Khudry that the Allah`s Messenger (pbuh) said: *If you see a man habitually going to the mosques, then bear witness that he has faith. Allah said:
*The mosques of Allah shall be maintained only by those who

It was also narrated by At-Tirmidhee, Ibn Mardawy, and Al-Haakem.
c. In suratul-Baqarah, Allah says:
*And who is more wrong than one who prohibits salaah in the mosques

of Allah and strives for their ruin?* (2:114)
This is a threatening promise for those who strive to empty the mosques of worshipers who remember Allah.
d. What is more is that the Noble Qur`an has declared the sanctity of religious temples of all the people within the heavenly religions, as Allah said in the first ayah revealed concerning jihad:
For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the name of Allah is mentioned much would surely have been torn down. (22:40)
Some of the exegesists have said that the phrase *wherein the name of Allah is mentioned much* refers to the monasteries and whatever else is mentioned after it.
So if Islam legislates fighting in defense of the freedom of worship, and forbids attacking the places of worship even if they belong to non-Muslims, then what about the mosques of the Muslims in which salaah are established, the adhaan is called from the minarets, and the declaration of faith and the takbeer are said openly in them?
What does the Sunnah say?
This is more important than what is in the Book of Allah The Almighty, and it is sufficient and enough. There is nothing left for us to do except go back to the Sunnah which is the verbal and physical clarification of the Qur`an.
a. We have mentioned the hadeeth: *If you see a man habitually going to the mosques, then bear witness that he has faith *
b. Supporting this is what was reported by Al-Bazzar and Abd Bin Humaid from Anas, and it is marfoo`a: *Indeed the maintainers of the mosques are the people of Allah.*
c. Imam Ahmad narrated with an isnaad from Mu`adh Bin Jabal that the Prophet (pbuh) said: *Verily, Satan is a wolf to mankind like the wolf is to the sheep, he takes the sheep that are isolated and off to the side. So beware of division, and it is upon you to be with the congregation, the masses, and the mosque.*
d. Abdul-Raaziq narrated with an isnaad from Amr Bin Maimoon Al-Awdy that he said: *I reached the companions of Muhammad (pbuh) and they were saying: `Indeed the mosques are the Houses of Allah on earth,

and it is incumbent upon Allah to honor whoever visits them`. *
e. At-Tirmidhee, Abu Dawood, Ibn Maajah, and Al-Haakem narrated from the Prophet (pbuh): *Give good tidings to those walking to the mosques in the dark, of a complete light on the Day of Resurrection.*

f. Al-Bukhari, Muslim, and Ahmad narrated from Abu Hurairah from the Prophet (pbuh): *Whosoever goes to the mosque and comes back, Allah will prepare for him a dwelling within Paradise every time he goes and comes.*
g. Ibn Abbas, may Allah be pleased with him, said: *Whoever hears the call to salaah, does not answer, and does not go to the mosque to pray in it, then there is no salaah for him and he has disobeyed Allah and His Messenger. Allah said:

Ibn Katheer mentioned that Ibn Mardawiya said: *It has been narrated from another direction. And there are even other directions but this is not the place to mention them.*
h. Muslim narrated in his Sahih from Ibn Mas`ood, may Allah be pleased with him, that he said: *Whoever likes to meet Allah tomorrow as a Muslim, then he must guard strictly these salaah whenever they are called (meaning in the mosque). For Allah has legislated for your Prophet (pbuh) the ways of guidance and these are from the ways of guidance. And if you were to pray in your house, then you would have abandoned the way of your Prophet (pbuh). And if you abandon the way of your prophet then you would have strayed. There is no man that purifies himself (i.e. performs wudhoo`) and does it well, then sets out to one of these mosques except that Allah will write down every step he takes as a good deed, raise him up a level, and make it take the place of an evil deed. You have seen us, and nobody has stayed away from it (the congregation) except a hypocrite who was known to be a hypocrite. There would even be a man who would come while being carried between two men (due to his sickness or weakness) until he stands in the row.*
A Refutation for Those Who Stay Away From Mosques
These are some of what has come in the Qur`an and Sunnah concerning the status of the mosque and the importance of the congregational salaah

in it. They are explicit general proof and clear decisive texts which do not leave any excuse for anyone to desert the mosques and stay away from the Muslim congregation. So how can we leave such certainty and follow the doubtful things that do not provide a definitive understanding or resolve and remove differences? Abandoning what is clear and going to what is doubtful is one of the reasons of deviation as was indicated by Imam Al-Shaatiby in his two great books, Al-Muwafiqaat and Al-Ittisaam.

From these doubtful things is that they depend on a ayah in surah Yunus concerning the story of Musa:

And we inspired to Musa and his brother: Take dwellings for your people in Egypt, and make your dwellings into qiblah. (10:87)

Their explanation of its content is that the Muslim group is to stay away from the Muslim`s mosques, and they are to take their own houses as mosques. This is done so that they can feel separated from jahiliyyah, thus imitating the action of Musa, Harun, and their people when they stayed away from the jahiliyyah temples and they took their houses as a musallah and qiblah. Their explanation or conclusion of this critical ruling derived from the noble ayah is an apparent mistake. And it is insignificant in front of patient and thorough research and critique.

We will clarify this mistakes from different angles:

1. This explanation is incomplete from whoever says it. It is only an opinion, nothing more and nothing less. And it is not reported from the Prophet (pbuh) or a sahabee or tabi`ee.

What is narrated from the best of the tabi`een concerning this is what Ibn Katheer mentioned from Ibraheem about: *and make your dwellings into qiblah.* He said: *They were afraid, so they were ordered to pray in their houses.* This was also the opinion held by Mujahid, Abu Maalik, Ar-Rabee` Bin Anas, Ad-Dahhaaq, Abdur-Rahman Bin Zayd, Ibn Aslam and his father Aslam. Ibn Katheer also mentioned from Ibn Abbas what supports this.

Al-Fakhr Ar-Raazy said: The exegesists have mentioned three points concerning the significance of this occurrence. First is that Musa (pbuh) and those with him were at the beginning ordered to pray in their houses hidden from the disbelievers. For if the disbelievers saw them, then they

would harm them and obstruct them from their religion - just like how the situation was for the Muslims at the beginning of Islam in Makkah. Second is that when Allah sent Musa to the people, Pharaoh commanded for all mosques of the Children of Israel to be destroyed and to prevent them from praying. So Allah ordered them to take their houses as mosques and to pray in them, as they were afraid of the Pharaoh (And this point is connected to the first). Third is when Allah sent Musa to the people, and Pharaoh displayed his severe opposition, Allah ordered Musa, Harun, and their people to attend the mosques in spite of the opposition. Allah guaranteed to protect them from the evil of the opposition, and that means that the meaning of houses in his saying:

Take dwellings for your people in Egypt, and make your dwellings into qiblah. (10:87)
Indeed Houses Allah has enjoined to be raised. (24:36)
From all of these points there is not at all the slightest proof in this ayah which indicates for one to stay away from the mosques by choice.
2. Some of the exegesists like Imam Sa`eed Bin Jubayr explained `Houses` to be ordinary residences, and he explained: *And make it a qiblah* to mean next to one another facing each other. Al-Raazy said: *What is meant by this is to unite the congregation and to support one another.* And the author of Al-Manaar said: *The wisdom of this is that so they can be prepared to receive any information concerning them about the mission that Musa was sent for - which is their rescue from the punishment of Pharaoh expelling them from his country.* (With all of this, the ayah no longer pertains to the topic of using it as a proof from preventing people from going to the mosques.)
3. With these possibilities which eliminates using this ayah as a proof, which is done by the fanatics, there remains another issue which must be discussed. And it is the use of things that were within the legislation before us as proofs. If we assume the correctness of the explanation and conclusions that the disputants have used as proof, then: is it acceptable or not?
The usooliyoon have differed in considering the legislation of a prophet before us as a legislative proof for us Muslims. From them are those who absolutely reject them, and from them are those who accept them on the

condition that they are not abrogated in our own legislation. Allah said: *So judge between them by what Allah has revealed, and follow not their vain desires, turning away from the truth that has come to you. To each among you we have prescribed a law and a clear way.* (5:48)

And the Prophet (pbuh) said: *If Musa was alive, then there would be no choice for him except that he follow me.*

Here, we find that our shari`ah calls for salaah in congregation in the mosques. And it has made salaah there better than salaah in the houses by twenty-five or twenty-seven grades. Furthermore, some of the Imams like Ahmad Bin Hanbal considered the congregational salaah to be obligatory on each individual without an excuse, and he listed many proofs for this.

One of the proofs he used is that the Prophet (pbuh) was about to burn down the houses of a people because they left off the congregation. A second is that Ibn Umm Maktoom, who was a blind man, asked the Prophet (pbuh) permission to pray in his own house. So he said: *Did you hear the call?* He said: *Yes.* He (pbuh) said: *I do not find an allowance for you.* Collected by Muslim. A third is what was mentioned before from Ibn Mas`ood and Ibn Abbas, may Allah be pleased with them.

This is why Sheikhul-Islam Ibn Taymiyyah said: *If one cannot go to the mosque except by walking on somebody else`s property, then he must do so although it is through an objectionable path. He is not to leave off the mosque and reject it.* And those of the Imams who do not consider congregational salaah to be obligatory on each individual, then they consider it to be an obligation upon the community or at least a Sunnah mu`akkadah. Is it justifiable for us to leave off these authentic ahadeeth and narrations which establish the legislation of Muhammad (pbuh), and then run after some possible interpretation of the legislation given to Musa, peace be upon him?

Fourth is that our Messenger Muhammad (pbuh) would pray at the Ka`aba when there were idols around it on every side to the extent that they numbered three hundred and sixty. Abu Jahl forbade the Prophet (pbuh) from praying there, so he scolded him and threatened him. And Abu Jahl said: *Do you the threaten me when I have the most people here to support me?* Then the saying of Allah was revealed concerning this:

Have you seen he who forbids, The servant of Allah, when he performs salaah? (96:9-10)
Have you ever seen anything more conclusive than and clearer in meaning? Muhammad, the Allah`s Messenger (pbuh) praying in the House of Allah, with the idols surrounding him, because he did not want to stay away from praying in the Sacred Mosque of Allah. So how can we refrain from praying in the mosques of Islam?
Fifth, is what Imam Bukhari mentioned in the book of salaah in his Sahih under `Chapter: Salaah in a Bee`ah`, which is a church for Christians or a monastery for Monks. In this chapter he narrated from Umar, may Allah be pleased with him, his saying: *We do not enter your churches because of the statues that are in them.* And Al-Bukhari said: *Ibn Abbas would pray in bee-ahs, except bee-ahs that had statues.*
When Umar conquered the Quds in Jerusalem, he did not pray in the church out of fear that the Muslims after him would say: *Here is where Umar prayed,* and they would think that they had some right to the church. And the meaning of this is that praying in a church is permissible. So after this, how can a Muslim have doubt concerning the legislation of salaah in the mosque?
And finally, my brother; I think that the issue has been sufficiently clarified. And even if you do not consider these apparently interwoven texts and proofs, then your fitrah alone should be sufficient for refuting this extremism which some of the brothers have adopted. May Allah guide them, and forgive us all.
The majority of those who attend the mosques are the last of the good people, they are the supporters of the callers to Islam and they are more likely to respond to them than the others. And salaah is the final foundation remaining of this religion, as has come in the hadeeth: *One by one the pillars (foundations) of Islam will be destroyed. The first to be destroyed is the judgeship, and the last is salaah.*
In conclusion, I assume that you know that this matter is just a small branch coming from a big root; which is the outlook on all the Muslims in the Islamic countries and our judgement on them: `Are they ignorant disbelievers or just different levels of Muslims?` From them are those who wrong themselves, from them are those who are balanced, and from them are those who race in doing good deeds by Allah`s permission. So

whoever declares the Muslims as disbelievers, does not deem it permissible to pray in their mosques. And whoever considers them still on the foundation of Islam, even if they disobey and deviate - as is the madh-hab of Ahlus-Sunnah wal-Jamaah - then they deem nothing better than salaah in the mosques, behind every pious one and wicked one. And Allah knows best.

ZAKAAH AND DONATHOIN?

What Portion of a Merchant`s Monies Should Be Subject to Zakaah?

Question: *The capital in trading or trade items takes different forms: liquid assets, fixed assets, real estate, debts and cash. Liquid assets would include those items readily saleable such as cars, trailers, different forms of equipment, and commercial commodities such as food, clothing, etc. Fixed assets may include office furniture, business automobiles (those used for operating the business), writing and calculation instruments, cash registers and other miscellaneous used furnishings. Real estate encompasses any commercial buildings, stores and/or land owned. Debts are categorized as those paid over a long but variable length of time, those paid in a short and known period of time, and those deemed by accountants as bad debts or monies owed but written off (no longer active). The final form of capital is money in the form of goods of the commercial dealerships. What is the zakaah due on these forms of wealth?*

Some of these items are discussed in books of fiqh and the zakaah due is detailed therein. However, some facets of capital such as frozen debts require more understanding and further explanation. Since companies and some owners with capital sincerely wish to pay zakaah on their monies in the proper manner as proscribed by Islamic law, I have found the appropriate approach, to relieve myself of this responsibility, is to

direct this question to the author of the book Fiqh uz-Zakaah. Perchance, I will obtain an answer that will benefit Muslims and me as well.

ANSWER: 1. The first type of capital considered are liquid assets or capital such as cars, trailer equipment and commercial goods, and are among trade items. This term *trade items* is used by scholars to indicate items that are for sale for the express purpose of deriving a profit. As long as these things are made for sale, they are considered trade items for which zakaah is incumbent.

2. Unlike liquid assets, fixed assets immobile items such as desks, cars used for operating the business, writing and calculation instruments, furniture, etc. are not considered trade items since they are not obtained for sale but for use. Scholars have stated that *the containers used to hold merchandise, boxes, scales, machines, file cabinets, etc. are not considered trade items because those items remain in the business. They are likened to owned property.* In other words, these items are similar to personal property that is not used for making a profit. Some scholars have added: *Items like containers used for trade items such as perfume bottles, bags or sacks used for grain or saddles used by horse merchants, if sold with other merchandise then it is considered trade money that is subject to zakaah similar to the other merchandise. But if these items are not intended for sale where the trade items are sold and they remain for reuse, then they are not subject to zakaah and are considered as owned

property.* These items are classified as *fixed assets* in trade and tax terminology.

3. Real estate, for which examples were given in the question as commercial buildings, stores and land, was not defined in its reality or purpose. Are these used for business? In other words were these purchased, built upon, and later sold to attain a profit? If so, then it is to be considered a trade item and zakaah is required at 2.5% of its value.

If one buys or builds a building or a store with the purpose of renting it, then it is not considered a trade that is subject to zakaah. However, zakaah is required on revenue derived and received from their rents. This is by analogy similar to agricultural lands and its yield of crops and produce. What is the required rate on the revenue derived? Is it 2.5% like cash zakaah, 5% similar to the zakaah required from land that is mechanically irrigated, or is it 10% from the net revenue after deducting for expenses, depreciation, etc.?

These are the three different rates for calculating zakaah. The 5% rate is perhaps the closest, although the 2.5% rate may be easier and most popular amongst people while at the same time has a valid reason.

Regardless, a Muslim should pay zakaah on the revenue he obtains from these properties or buildings after he has collected it at the beginning of every month. He should not wait until the end of the term, the passing of one Islamic calendar year, based on the general and absolute meaning of the text and by analogy to agriculture as stated in the verse:

And pay the due thereof (it`s zakaah) on the day of its harvest. 6:141

4. There are two types of debts. One is a debt that is acknowledged by the debtor and the lender is hopeful of receiving payment. This is similar to having it in possession. The lender should pay zakaah on the debt because zakaah is incumbent on the one with complete possession. In this case, the lender has complete possession of the wealth; therefore, he should pay zakaah on it every year.

The other type of debt is classified as the *hopeless* debt, such as the case when the debtor is broke or he is not willing to pay it off. Alternatively, the debtor does not acknowledge the debt and the lender has no proof thereof. All this makes the debt a *bad debt* as stated by the questioner. This debt is not subject to zakaah by the lender because it is a debt deemed noncollectible, as some scholars have stated. The lender`s possession of the money is not complete and the money is not generating any profit. However, if he receives the money after that, then the most favorable opinion is to pay zakaah on it for one year, when he collects it.

5. The monies of commercial dealerships. These are either in the form of a deposit and a trust with dealers or the dealer has the right to dispose of the monies as he wishes. In the first case, he is not obliged to pay zakaah on the trust that is held with him. In the latter case, he is obligated to do so. The most favorable opinion is that the debtor is not subject to zakaah on the value of the debt because it is not owned in

reality and zakaah is only owed on what is completely owned. Allah knows best.

Is Zakaah Imposed on Warehouses and Showrooms?

Question: *Is zakaah imposed on warehouses and showrooms used to develop the business in storing and presenting merchandise? If there is zakaah, then what is the rate?*

Answer: Zakaah is imposed on trade goods as with liquid assets where there are items for sale that are transferred from one hand to another. For example, if the merchandise that is for sale is deposited in containers, then these containers are not subject to zakaah. This is because these containers are not for sale. The same rule applies to a building or an office with desks, scales, shelves, etc. All these are not accounted for when inventoried as capital that is subject to zakaah.

Zakaah in trade is imposed on liquid assets in trade (merchandise planned for sale), and the payable debts. Concerning fixed assets that are not planned for sale, these are not included in the accounting.

The salient point then is whether the items are deemed for sale or not. If the containers in which the merchandise is stored or housed are not for sale, then there is no zakaah due on them. If these containers are sold together with the merchandise in them, then there is zakaah due on them. As such, warehouses and showrooms are not subject to zakaah as explained previously.

Question: If a merchant constructs property for sale and after several years the property was not sold, is it then permissible for the merchant to change his intent and use this property for investment purposes. What would be the ruling of zakaah on the first and later changed intents?

Answer: In the first period when the property was intended for sale, the ruling is that it is a commercial property. It should be appraised and a zakaah of 2.5% of its value should be paid. However, if the property owner changes his intentions and rents it out, then the ruling becomes different. He would then pay zakaah on the revenue, not the value, at a rate of 5%, as we believe to be the most accurate or a minimum of 2.5% according to traditional opinion, which is the easiest in this case.

Changing the intention, however, is not prohibited. One has the right to change his intentions and his plans whenever needed.

Question: *Some merchants rent land from the government for a period of 50 years or more with nominal rent. They built warehouses or storage facilities for their merchandise to either display it or use it for industrial purposes. However, at the end of the rent term, the government usually repossesses the land and buildings without compensation or it renews the rent for another term. What is the ruling for zakaah in these circumstances?*

Answer: There is no zakaah due on this land because it is not owned by the merchants. They only benefit from it against the rents paid even if the amount of the rent is nominal. Zakaah is based on possession,

as is well known. There is no zakaah either on the commercial buildings, such as the warehouse or storage facilities, however there is zakaah due on the merchandise that is stored and displayed.

How Is the Nisab (Limit of Exemption) For Zakaah Calculated?

Question: *Should the nisab of paper currency be evaluated against gold or silver?*

Answer: The most appropriate approach in estimating the nisab of zakaah at present is gold and not silver. When the Prophet estimated the nisab of zakaah in silver and gold, he did not intend to make two different nisab. There is actually only one nisab that is evaluated by two different currencies, for the nisab is defined in shar`a as the amount of wealth that places one above the poverty level.

Zakaah in Islam is mandated upon the wealthy to the poor. So who are the wealthy or who can be considered wealthy? The shar`a gives us an indication of wealth and that is the possession of nisab.

The nisab that is estimated by gold is valued at 20 mithqaal (measures of gold). The nisab that is estimated by silver is valued at 200 dirham. However, did the Prophet estimate the nisab by these two

currencies? Arabs during the beginning of Islam had two currencies, one came from Persia, silver dirham, and the other came from the Roman Empire, gold dinar. Arabs did not have their own currency. Therefore, the Prophet estimated the nisab of wealth, at that time, as 20 dinar of gold or 200 dirham of silver. The dinar was equivalent to 10 dirham in the marketplace at that time. Later the price of silver went down. At the time of Al-Khulafaa`a Ar-Raashidun, the gold dinar was exchanged for 12 dirham, then 15, 20 and 30 until silver became very cheap compared to gold at present. There arose a great discrepancy between the nisab of gold and that of silver. Therefore it is not acceptable to make the limit of exemption or the poverty level only 50 Saudi riyal while the nisab of gold is equal to 1,500 riyal.

If we were to estimate paper currency with silver then the nisab would not be over 50 riyal. However, if we were to estimate it with gold the difference between the two would be tremendous. Twenty mithqaal of gold is equal to 85 grams of gold. Some dinars from the time of Abdul-Maalik Bin Marwan have been found in different museums. These were the first Islamic dinar minted and widely used. The average weight of these dinar was 4.25 grams. Twenty dinar then are equal to 85 grams of gold. Therefore, if we want to know the value of nisab of paper currency we should go to a goldsmith to ascertain the equivalent value of paper currency to 85 grams. That value is the shar`ee nisab or the minimum limit of wealth that is subject to zakaah.

The silver nisab is very small and should not be considered because the one who possesses 50 riyal is not considered wealthy. Realistically, what I feel most comfortable with is the gold nisab that is somewhat similar to other shar`ee nisab, such as 5 camels, 40 sheep or 30 cows.

In conclusion, if we want to know if one should pay zakaah or not, we should determine if he has wealth equal to the value of 85 grams of gold. Then he should pay zakaah at a rate of 2.5% (or a quarter of a tenth as it is known in Islamic law). Eighteen karat gold can be considered as the standard for the nisab since it is the most popular. And Allah Knows Best.

Zakaah for Land Purchased for Trade

Question: *I have more than one piece of property that I had purchased some time ago. I would like to know the ruling of zakaah on these. If there is zakaah due, then should I give it based on the purchase price or should it be appraised annually, knowing that there is some difficulty in having an annual appraisal?*

Answer: The purchased land can be categorized as one of two types. One that is purchased for resale after a period for profit. This type of purchase is a trade transaction and the land in this case is considered a commercial commodity. This type of land should be appraised annually to determine its value and then zakaah is paid at a rate of 2.5% of that value, i.e. $25 for $1000.00. This is the opinion of the jumhoor[1] of scholars. Only the followers of madh-hab of Imam Maalik have a different opinion. They hold that land is not subject to zakaah unless it is actually sold. The zakaah due is 2.5% of the amount he receives when the property is sold. The jumhoor, however, consider this land as wealth and it is then subject to zakaah. This opinion is the most appropriate.

However, we can agree with the Maaliki opinion in some circumstances, such as at times of economic depression or market stagnation. One may purchase a piece of land and then the price goes down to a point that very little would be paid for it. In this case, we may

consider the Maaliki opinion. But the land that is purchased, for example, for $10,000 and then sold one year later for $50,000+ should be considered as a profitable business just as any other business, if not greater. The owner of the land should have it annually appraised by experts or an approximate calculation of its worth and then pay the appropriate zakaah that is due.

The second type is land that is purchased to build on and not for resale. In this case, it is not subject to zakaah unless the owner has actually built on the land and rents out the property. In this case, he should pay zakaah on the revenue derived from the rent.

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[1] *Jumhoor*: majority. [T]

Question: *I lent a person 300 dinar. He was then a student and subsequently graduated. He is now unemployed. I have paid the zakaah due on this amount to him. Is this permissible? Am I accountable for paying the zakaah on this amount while it is still considered a debt with that person?*

Answer: If the debt is a *good debt*[2], then you should pay its zakaah because it is your possession. Zakaah on such debt is mandatory and is due every year. Some scholars hold the opinion that payment of zakaah can be delayed until the debt is collected. Others say that zakaah is due immediately. The opinion of the jumhoor is that its zakaah must be paid once every year.

If the debt is a *bad debt*[3] and there is no hope that it will be repaid, then such debt is not liable for zakaah until it is received. If it is received, then zakaah should be paid for one year. Some say that there is no zakaah on it until one year after collecting it.

The person asking this question obviously hopes that his debt will be repaid when the debtor finds a job. This makes this debt qualify as a *good debt* and is liable for zakaah. If the petitioner paid zakaah to that student, who is away from his family and a source of income, then his zakaah is valid. This is because the person is either poor, needy, a

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[2] "Good debt": a debt where the debtor acknowledges the debt, does not deny it, and there is hope that the debt with be repaid [T].

[3] "Bad debt": a debt where the debtor either denies the debt and/or denies the debt and there is no proof of the debt with the lender [T].

traveler or among those who are burdened with debts, i.e. debtors. After his graduation, it is permissible to pay zakaah to him if he remains unemployed. The degree he received did not make him wealthy in and of itself. It does not feed or provide clothing. Zakaah should not be paid to the wealthy because of wealth he possesses or his earnings. This student does not possess any wealth and is not receiving any earnings. So the debtor is among those that deserve zakaah until he finds a job suitable for him. Therefore paying zakaah to him is permissible for various reasons. It is even permissible to relieve him of the debt and count this as zakaah as some fuqahaa`a[4] have stated. And Allah Knows Best.

[4] *Fuqahaa'a*: scholars of *fiqh* [T].

Transfer of Zakaah

Question: *Is it permissible to transfer zakaah outside the country where I reside?*

Answer: For zakaatul-fitr the basic rule is that it is to be paid in the place of residence. For zakaatul-maal, the basic rule is that it is to be paid where the wealth is. However, it is permissible to do other than the rule for a valid reason. An example would be if a Palestinian brother works in one of the Emirates and he has relatives in refugee camps that are in need of zakaah. Then it is more appropriate, in this case, to send the zakaah from his wealth to them.

Transferring zakaah to a different country other than the place of residence or place of wealth is permissible given those reasons. It is also permissible to designate another person to pay the zakaah for him to those who deserve. Nothing prevents paying the zakaah, however, in the same country to whom he wishes amongst those deserving it, and that is the rule.

Paying Zakaah on Installments

Question: *Is it permissible for the person paying zakaah to pay it on installments, such as paying school tuition for a poor student?*

Answer: If zakaah is due it cannot be delayed after the proscribed time. Islam commands us to hasten in doing good, as Allah said:

So hasten towards all that is good. 2:148

And be quick for forgiveness from your Lord. 3:133

No one can guarantee his life or know what he would earn or what may happen to him tomorrow. So procrastination in obligations is haraam in general. The poor needy person should be given help without delay. Therefore, it is incumbent upon Muslims to pay zakaah when it is due and not delay it. But if the zakaah is paid before the time it is due for a valid and lawful reason, such as the need of some person, then it can paid on installments provided it is before the proscribed time for zakaah and not after it.

Paying Zakaah to One`s Wife

Question: *Is it permissible to pay zakaah to one`s wife?*

Answer: It is not permissible by ijmaa`a to give zakaah to one`s wife for the wife is part of her husband. Allah has said:

> *And among His signs is this, that He created for you wives from among yourselves.* 30:21

So the wife is part of her husband and the house of the family is her house. Allah said:

> *When you divorce women, divorce them at their `iddah (prescribed periods) and count their `iddah. And fear Allah, your Lord. And turn them not out of their homes.*(65:1)

Allah called the home of the husband *her home.* So her husband`s home is her home and hence, his wealth is hers as well. When he gives her from that wealth, he is in reality giving to himself. Is it permissible to give zakaah to yourself? Scholars have agreed that it is not permissible at all for a man to give his zakaah to his wife. It is not permissible either that one gives zakaah to his children, because they are a part of him as well, as stated in the hadeeth: *your children are part of your acquisition.* Similarly, the parents are ineligible for he is part of them. However, Sheikhul-Islam Ibn Taymiyyah held the opinion that it is

permissible for the son of poor parents that cannot support them to pay them his zakaah. There is no harm in this. But with regard to brothers, scholars have held different opinions. If they were poor and he is liable for supporting them can he give them his zakaah or not? The fuqahaa`a have different opinions. The sound opinion is that it is permissible for a person to give his poor brothers from his zakaah based on the general meaning of the text. The exception excludes only the wife, children and parents. So it is permissible for a person to give his poor brothers from his zakaah even if he was liable for supporting them. Other relatives such as aunts and first female cousins, can be given from the zakaah with no harm according to the ijmaa`a. Concerning wealthy brothers, they should not be given from the zakaah at all. It is impermissible to give zakaah to a wealthy person whether he is a brother or not. The Prophet said that it is not permissible to give sadaqah[5] to a wealthy person, or a strong man, i.e. to someone who is sound in his body having excellent health. It was also narrated that in the Prophet`s description of zakaah is that it should be taken from the wealthy and given to the poor. So giving the wealthy from it defeats the purpose of the shar`a and its wisdom in prescribing it.

[5] *Sadaqah*: voluntary charity that is considered separately from *zakaah* [T].

The Meaning of *fee sabeelel-laah*[6] within the zakaah verse 9:60, Is Spending on Masjids and Burying the Dead Considered a Part of This?

Question: *Some contemporary scholars are of the opinion that spending from zakaah should be on benevolent projects that are performed by individuals or organizations. These projects may include building masjids, hospitals, schools and other righteous deeds, such as burying the dead and teaching or training orphans. These scholars base their opinion on the concept that all of these activities are under the general meaning of *fee sabeelel-laah* in the noble verse 9:60 that specifies the avenues or recipients of zakaah. They took their opinion from earlier scholars. However, the popular opinion that is known from books of fiqh is that *fee sabeelel-laah* means jihad and fighting the nonbelievers. Do you feel that the term *fee sabeelel-laah* may be broader than this to include any benevolent deed? What opinion did you favor in your book Fiqh uz-Zakaah on this issue? This book is considered a great reference in the rulings and details of zakaah. What can and cannot be included amongst the good deeds under *fee sabeelel-laah*?*

Answer: I have discussed, in detail within my book, the avenue of *fee sabeelel-laah* and the opinions of the madh-habs and early and

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[6] *Fee sabeelel-laah*: For Allah's Cause or In the Way of Allah[T].

contemporary scholars regarding its interpretation. There is no doubt that some of them have held the general and literal meaning of *fee sabeelel-laah.* This includes every avenue that achieves Allah`s pleasure. Based on this, *fee sabeelel-laah* includes all good deeds and actions that bring one closer to Allah. It is indispensable for anyone that seeks details on this issue to refer to the book Fiqh uz-Zakaah in order to read all of the opinions with their respective evidence. I will, insha`Allah mention some of the opinions here.

Let me start by saying that benevolent organizations that work on assisting the poor, such as providing food, shelter, education, training, and medical treatment, can be given the obligatory zakaah. This is not because it is considered under *fee sabeelel-laah*, but because these organizations represent the poor or stand on their behalf. Therefore giving to them is akin to giving to the poor themselves. This is similar to giving to the guardian of a poor orphan, which is like giving to the orphan himself.

Other than this, I do not support the opinion of those who hold a broader understanding of the term *fee sabeelel-laah* in the verse of zakaah. I favor the opinion that the general meaning is not intended here. Its general meaning can be extended to include countless avenues and recipients. This negates the purpose of limiting the receipts to eight avenues. In addition, *fee sabeelel-laah* in its general meaning includes giving to the poor and needy and the seven other avenues, because all of these are deeds of righteousness and obedience to Allah. Then what is the

difference between one avenue, the one that precedes it or the one that follows it?

Allah`s eloquent and miraculous words are free of repetitions that have no purpose. Therefore, there should be a special meaning intended for this term to distinguish it from the other avenues. This is what the early mufassirun[7] and fuqahaa`a understood and interpreted for the meaning of *fee sabeelel-laah.* They said, *this is what it means in the general absolute use.* Ibn Al-Atheer said, *Because this term has been used a lot to indicate jihad it became as if it were limited to that.* What Ibn Al-Atheer said is supported by a narration by Tabarani, who said: *Some sahabah were with Allah`s Messenger one day when they saw a strong young man. They said: `Would his youth and strength be fee sabeelel-laah?` They meant jihad and backing of Islam.*

There are many sound ahadeeth about the Prophet and his companions that indicate that the meaning of the term *fee sabeelel-laah* is jihad. Omar said, in a sound hadeeth: *I mounted on a she-horse fee sabeelel-laah.* The intended meaning here was jihad. It was also narrated by both Bukhari and Muslim that the Prophet said: *Verily! Setting out in the early morning or in the evening fee sabeelel-laah (meaning jihad) is better than the world and what it contains.* These are sufficient evidence to favor the meaning intended for *fee sabeelel-laah* in the verse on the recipients of zakaah is jihad, and this is the opinion of the jumhoor. The original literal meaning is not intended. This is also

evident by the hadeeth that charity is not permissible to be given to the wealthy except for five persons, and the warrior fee sabeelel-laah was included. This was the chosen opinion by Sheikh Abu Zahrah within his research on zakaah that was presented to the Second Islamic Research Conference.

Even with all of this, I prefer not to extend the meaning of fee sabeelel-laah while at the same time I would favor not restricting its meaning to jihad in its military meaning only. Jihad can be via the pen or tongue as well as by the sword or spear. Jihad can be intellectual, educational, social, economical, or political as well as military. All of these forms of jihad require support and supply. The important concept is that the basic condition of jihad is fulfilled for all, namely that it is *fee sabeelel-laah* or *for Allah`s cause*. This means for the support and backing of Islam. Any type of jihad so that Allah`s word can reign supreme is a jihad fee sabeelel-laah, regardless of the nature of the jihad or the weapon used.

To give victory to Allah`s religion and His way may be fulfilled by fighting in certain circumstances. This might be the only manner appropriate at specific places and times. However, in times like the present, the intellectual and psychological invasion is more significant, dangerous and effective than military invasions. In the past, the jumhoor of the fuqahaa`a from the four madh-habs might have limited jihad to providing warriors and troops with horses and weapons. However at

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[7] *Mufassirun*: interpreters [T]

present, we should add another type of warriors and troops. These are the ones that invade the hearts and minds with the teachings of Islam. These are those that strive to defend the faith and Law of Islam through their pens and with their voices. I cite as proof for the extension of the meaning of jihad the following.

First: Jihad in Islam is not limited to war or fighting with the sword. It is narrated in a sound hadeeth that the Prophet was asked: *Which is the most virtuous form of jihad?* He responded: *It is that one who speaks a word of truth before a tyrant ruler.*[8]

It was also related that Allah`s Messenger said: *Never has a Prophet been sent before me by Allah to his people who did not have among his people, disciples and companions; those who followed his way and obeyed his command. Then there came after them their successors who proclaimed what they did not practice, and practiced that which they were not commanded. He who struggles against these with his hand is a believer, he who struggles against them by his tongue is a believer, and he who struggles against them with his heart is a believer. And beyond that there is no grain of faith.*[9] The Prophet also said:

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[8] Narrated by Ahmad, Nasaa'ee, Bayhaqi in **Ash-Shu'ab**, and Adh-Dhiyaa'a Al-Maqdisi about Tariq Bin Shihab.

[9] Narrated by Muslim in ***Sahih Muslim*** from Ibn Mas'oud.

Make jihad against the mushrik with your wealth, persons and tongues.[10]

Second: Even if the forms of jihad and Islamic activities mentioned cannot be considered under the meaning of jihad literally, they should be included by qiyaas.[11] Both are deeds with the purpose of supporting Islam, defending Islam, resisting Islam`s enemies, and making the word of Allah reign supreme on earth. I found that qiyaas has been used in many books on zakaah. I have also found that all madh-habs have adopted it in one form or another.

Therefore, my definition of *fee sabeelel-laah* is the opinion of the jumhoor, which is jihad with some extension in its meaning. I would like to draw one`s attention to the fact that some activities or projects might be considered, at specific places and times under specific circumstances, a form jihad fee sabeelel-laah, whereas in other places, times and circumstances it might not.

Building a school under normal circumstances is a righteous deed that Islam rewards and encourages, but it is not considered a form of jihad. However, if there happens to be, in a specific country, that the education and educational institutions are under the auspices or control of missionaries, communists or secularists, then building an Islamic school becomes a great form of jihad. An Islamic school will educate Muslim

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[10] Narrated by Ahmad, Abu Dawood, An-Nasaa'ee, Ibn Hibban and Al-Hakim from Anas.

children in their religion and on life and protect them from the intellectual and moral destruction that is inherent with the non-Islamic educational system, the educators themselves, the books and the curriculum.

The same can be said about establishing an Islamic library against the more pervasive destructive library systems. In addition, establishing an Islamic hospital to treat Muslims and save them from the greed and misguided exploitation of missionaries. However, educational institutions are considered as more dangerous and influential.

Among the items under *fee sabeelel-laah* is liberating Muslim lands from the rule of the disbelievers. There is no doubt that the most important form of jihad today is the struggle to liberate Islamic land from the rule of disbelievers that have seized, occupied and ruled it with other than the rule of Allah. These disbelievers might be Jews, Christians, pagans, or atheists, but they all are the same for disbelief is one faith.

Capitalists and communists, people from the West and East, people of the book and atheists are all the same before the obligation of fighting if they occupy a portion of Muslim land. The people in the immediate area should fight, supported by those nearest to them and those nearest to them. This obligation may extend to include all Muslims if the obligation cannot be carried out by a number of people, but requires the assistance of everyone.

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[11] Qiyaas: Analytical reasoning.

Throughout history, Muslims have not been tried by adversity as in the present time. Most of their countries have fallen under the onslaught of disbelieving colonizers. Leading these countries is Palestine, which was targeted by the deviant strangers of the Jews. Kashmir has been occupied by pagan Hindus. Eritrea was targeted by deceitful and malicious crusaders. The atheistic communists have occupied great historically Islamic places such as Bukhara, Samarqand and Tashqand. It is obligatory for all Muslims to become united, assisting one another in rescuing these lands from the clutches of disbelief, returning them to Muslim control.

To wage a holy war in an effort to rescue these places is an Islamic obligation. If a war at any of these places was waged with the intention of saving these countries from the rule and aggression of disbelievers, then there is no doubt that this is a form of jihad fee sabeelel-laah. These causes should be aided and supported. These causes should be given a share from zakaah. This share could be large or small based on the amount of revenue derived from zakaah, the need for jihad, and the need of other recipients of zakaah. This is best left to those persons in authority and knowledge if available.

The struggle to restore the rule of Islam is a form of jihad fee sabeelel-laah. The most persistent form of fee sabeelel-laah that should be given priority in our time was proposed by the scholar Rasheed Ridha. He proposed the establishment of an organization that would be administered by the remaining people of faith and honor amongst the

Muslims. This organization would collect zakaah from the people and then distribute it, before anything else, on the members of the organization. He said: *This organization should be designed in such a manner that guarantees that the share of fee sabeelel-laah would be considered as one of its avenues, the struggle to restore the rule of Islam. This struggle is more important than jihad to protect Islam, at the time of its rule from the aggression and transgressions of the nonbelievers. This share would also be spent on Islamic da`awah and its defense via the tongues and pens in circumstances where Muslims are not able to defend it with swords and spears.*

Diversified forms of Islamic jihad in our time: I should make mention of some of the forms and examples of Islamic jihad that are, at the present time, considered fee sabeelel-laah. Before presenting these forms and examples, I would like to explain one fact of great significance. Namely that the responsibility of establishing organized armies and supporting them was known from the dawn of Islam to be on the General Treasury of the Islamic state and not from the monies derived by zakaah. The state would spend on the soldiers and the weapons from the monies derived from war booty and land taxes, etc. Zakaah monies would be used only on minor things such as spending on voluntary mujahids, etc. We should also note that the budget of the army and defense at present is borne on the shoulders of the general budget because it requires tremendous expense such that the collected zakaah

could not satisfy. Should zakaah monies then be spent on this cause knowing that the entirety of the zakaah would not be sufficient?

It is my understanding that directing this avenue of zakaah towards an educational and informational jihad is more suited at present, provided that it is based on sound Islamic jihad. We could provide many examples of activities and deeds that the message of Islam requires at present. Establishing centers for da`awah based on sound Islamic tenets and convey this message to non-Muslims around the world, where religion and other ideologies compete, is indeed jihad fee sabeelel-laah. Establishing Islamic centers within Muslim countries, that embrace Muslim youth and direct them towards sound Islam, protecting them from a crooked faith and degeneration in conduct, preparing them to support Islam, allowing Allah`s Rule to govern their lives and resisting Allah`s enemies is indeed jihad fee sabeelel-laah.

Another form of jihad fee sabeelel-laah is establishing a sincere Islamic publication or magazine. This magazine will stand in the forefront of other destructive, misguiding media. It would make Allah`s word superior. It would speak the truth loudly, defending Islam against the lies from its enemies, and convey the concepts of our religion without any innovations or incorrect information. Publishing and distributing a genuine Islamic book that properly demonstrates Islam or a part of it, uncovers the essence of its tenets, points out the beauty of its teachings and the brilliance of its concepts while uncovering the falsehood of its opponents, is no doubt jihad fee sabeelel-laah.

Jihad fee sabeelel-laah can also take the form of employing strong, trustworthy, and sincere men for the sole purpose of working in the fields previously discussed. These men will serve this religion with ambition and proper planning. They will extend Islam`s light and resist plots by its enemies enacted through the campaigns of missionaries, atheists and secularists. Supporting the true callers to Islam that are being attacked by the enemies of Islam outside their countries and the tyrants and apostates inside their countries is also jihad fee sabeelel-laah. Spending on these different avenues is worthy of being a priority when zakaah or other than zakaah is paid. After Allah, Islam has none to depend on except its followers, especially at present when Islam and its followers have become strangers.

Ruling on Giving to Communists and Sinners from the Zakaah

Question: *Is it permissible to give atheists, who reject Allah and His Messages like the communist, a share from zakaah if they are poor? Would this be a deed of kindness and righteousness since they are human beings regardless of their faith? Does giving to them indicate support or promotion of their deviation and disbelief?*

If this is not permissible, is it permissible to give from zakaah to sinners, who do not guard their salaah, follow vain desires and commit prohibited acts such as adultery, partaking of intoxicants, etc., but they claim they are Muslims? Is giving to them from the zakaah considered supporting their disobedience to Allah?

Answer: It is absolutely not permissible to give from the zakaah to atheists and disbelievers. By atheists and disbelievers I mean those who reject Allah, His Books, His Messengers and the Final Day. Communists, i.e. those who believe in materialistic Marxism, are a good example of these people. Their ideology denies anything beyond the material and does not believe in the unseen, such as wahy[12] and the message. It claims that religion is the opiate of the masses and interprets prophethood, including the prophethood of Muhammad, in a purely materialistic

[12] *Wahy*: Divine Inspiration [T].

interpretation. These people should not receive monies from zakaah because they are, in the sight of Islam, apostates that should not be supported or taken as allies or friends. Because of their faith, they are in fact enemies to Islam, Islamic concepts and to Muslims. How can one imagine that it is acceptable to give them monies from Muslims such that it could become a dagger used to stab Muslims?

Similarly is every disbeliever that fights Islam and announces enmity to Muslims. These persons should also not be given any monies from zakaah or any type of donation or support fearing that they might become stronger against the Muslims. This is a ruling that was decreed by ijmaa`a[13]. This ijmaa`a is based on the following verse:

***It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, Allah forbids you to befriend them. And whosoever will befriend them, then such are the wrong-doers.* 60:9**

It is not, however, the case of the non-Muslims living in Muslim countries. Some fuqahaa`a have held the opinion that it is permissible to give to the poor amongst these people from the zakaah. Others held that it is permissible to give them for the sake of attracting their hearts to Islam. The jumhoor held that it was not permissible to give to them because the zakaah was not collected from them, therefore they should not be given from it. They said: *They may be given from revenues of the state other than zakaah and from the voluntary charity of individuals.

This is because we do not prohibit anyone from being kind and generous to these persons as Allah says,

***And whatever you spend in good, it is for yourselves.* 2:272**

Concerning sinners, the scholars have held that it is permissible to give to them from the zakaah as long as they are Muslims. This is because giving to them may correct their situation and show respect to them as humans. Zakaah is also collected from them so it should be permissible to return the zakaah to them. This is classified under the general meaning of the following hadeeth, *zakaah is taken from the wealthy (amongst Muslims) and given to the poor.* This is the case unless the zakaah money is going to be used by them in sin such as purchasing khamr or committing adultery. The wealth that comes from Allah should not be spent on disobeying Him. It is sufficient here to have strong suspicion that this might occur. Some followers of the Maaliki madh-hab said: *It is not valid to give zakaah to the people of sin if there is suspicion that they may spend it on their sins. Otherwise it is permissible to give to them.* The followers of the Zaidi madh-hab are of the opinion that the sinner should be treated like the wealthy person, he should not receive zakaah and it is not permissible to give to him from zakaah. Zakaah given to him is not valid unless he is amongst those employed to collect the zakaah or amongst those whose hearts have been inclined towards Islam.

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[13] Refer to ***Al-Bahr Az-Zakh'khaar***.

Imam Ibn Taymiyyah was asked about giving zakaah to the people of innovation or to those who do not pray. He said: *One ought to strive to give zakaah to those who deserve it amongst the poor, those who beg and do not beg, those burdened by debts and others from the people of faith. However, those who practice innovation or immoral acts deserve only discipline by abandonment and their repentance is required. How, then, would it be possible to support them?*

In regards to those who abandon salaah, Ibn Taymiyyah said: *Regarding those who do not pray, they should be asked to pray. If they claim that they pray, then they may be given from zakaah, otherwise no.* This means that if they show repentance and promise to pray, then we should believe them and give to them.

Ibn Taymiyyah also said: *Zakaah should not be given to those who don`t use it in the obedience to Allah. For Allah has ordained it to help the needy or the debtors amongst believers or those who help the believers, like those who collect it or the mujahids fee sabeelel-laah, in obeying Allah.* Therefore, those who are in need but do not pray should not be given anything unless they repent and guard their prayers.

Sheikh Abu Zahrah disagreed with Ibn Taymiyyah about his opinion of not giving to sinners unless they repent. He based his argument on the following:

1. The Quranic text is general. It designates that the zakaah for the poor who beg and the poor that do not beg without distinction between them being obedient or sinners. There is no reference to any restriction to

this generality. If it is permissible to give the non-Muslim from the zakaah in order to attract their hearts to Islam, then it is permissible, as well, to give to the sinners to attract them towards obedience and good deeds.

2. When we do not give to the needy sinner from zakaah, we actually deprive him from the right to live and allow him to die from hunger, because of his sins. This means that we think it is permissible to kill him, for there is no difference between killing him by the sword or by hunger. The latter is even worse. Killing sinners is something no one was in favor of except Al-Khawaarij and Ibn Taymiyyah is not one of them. The Sheikh confirms here that depriving sinners from zakaah will not incite them towards performing good deeds. On the contrary, it might drive them to commit further sin and evil. Criminal psychology has proven that crimes are usually from those that are rejected by society or those who stray away from the community.

3. The Prophet used to help the mushrikoon at times of adversity. When the Quraysh went under calamity after Sulh Al-Hudaibiyah, the Prophet sent 500 dinar to Abu Sufyan to buy wheat and give to the poor amongst the Quraysh. If this kind treatment with the mushrikoon were acceptable, would it then be acceptable to leave the sinner to die from hunger until he repents? Abu Zahrah then said: *It is because of this evidence that I disagree with Ibn Taymiyyah on this issue. It is his extreme piety that made him hold a differing opinion.*

However, despite excellent evidence presented by Sheikh Abu Zahrah, his opinion is debatable.

i. The first evidence can be argued against because there is a restriction of the generality. It is indicated in the general principles that mandate the abandonment of sinners, scolding them, and not supporting them in their sins. The majority of fuqahaa`a say: *A person burdened with debts should not be given from zakaah if they were burdened because of foolishness or sin.* They said this while the term *burdened with debts* is general in the verse of zakaah, just like the terms *poor who beg* and *poor who do not beg*. Sheikh Abu Zahrah himself, within his research, held that zakaah should not be given to this kind of debtor. In addition, the Prophet said: *Only befriend a believer and your food should only be eaten by a pious person.*[14]

ii. The second evidence can be argued as follows. Depriving the needy sinner from zakaah does not necessarily mean leaving him to destruction. For if he gets to a state such as this, giving to him from the zakaah or any other source becomes not only permissible but also mandatory. However, one who prefers to die from hunger to repenting or promising to repent is not only a mere sinner, he is actually a wicked person, rebellious against Allah and His Messenger.

iii. The third evidence can be argued that giving out of kindness to disbelievers or sinners from other than zakaah is not prohibited especially to relatives or neighbors.

I believe that we should agree on the following issues.

1. There is a concession in giving to the sinner from other than zakaah.

2. We should not stop giving to the sinner if the intention is to attract his heart to obedience.

3. We should give to the distressed from zakaah in the amount that will remove his necessity and such that he will not die from hunger.

4. We should give to him if he was the sponsor of his family, for no soul shall bear the sins of another soul.

5. It is not permissible to give to the sinner from the zakaah if there is a doubt that he may use it on his sins, such as purchasing khamr or gambling. Even Sheikh Abu Zahrah would not see it as permissible to do so.

The disagreement remains around giving from the zakaah to sinners that are not in distress, do not have a family and there is no intention to attract his heart towards the obedience. I believe that we should distinguish between those who sin while they still hold to the fundamentals of Islam and those who are openly and recklessly disobedient and abandoning of Islamic obligations. It is permissible, in my opinion, to give to the former but not to the latter, and I do not think that Sheikh Abu Zahrah would consider the latter mere sinners. And Allah Knows Best.

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[14] Narrated by Ahmad, At-Tirmidhi, Abu Dawood, Ibn Hibban, and Al-Hakim.

Regarding Siyaam And Zakaatul-Fitr

Suhoor
For The Fasting Person

QUESTION:Please advise us with regards to suhoor, is this conditional for the fast to be correct or not?

ANSWER: Suhoor is not a condition for siyaam, it is sunnah. The Prophet (pbuh) partook of suhoor and enjoined others to do it. He said: *Take suhoor. Verily there is a blessing in suhoor.*

Suhoor is a sunnah and to delay it is also a sunnah. This is what will strengthen the fasting Muslim, and would lighten the hardship of siyaam on him. It would also lessen the time period of thirst and hunger. This religion has come with muyaseraat, things that make the acts of worship easy for people and things that encourage the people to do it. From this, is delaying suhoor and hastening to break the fast. So it is a Sunnah for the fasting Muslim to get up for suhoor and have something to eat, even if only the smallest thing like a date or a drink of water. And if he did, then he would have done this in accordance with the Sunnah of the Allah`s Messenger (pbuh).

Wet Dream And Bathing For The Fasting Person

QUESTION: If I was sleeping during the day in Ramadhaan and have a wet dream, and then I wash myself to purify myself from janabah, would this washing invalidate my siyaam or not?

ANSWER: I would think that the petitioner is asking about the wet dream: Does it invalidate the siyaam or not? Many people assume that it does. So let me begin by saying that a wet dream does not invalidate siyaam, because this is a thing that a person has no power over and does not intend. The ejaculation of semen because of a dream does not invalidate siyaam, and also - for sure - dreaming does not invalidate siyaam. Purifying oneself afterwards has been ordered by the ever-wise shari`ah. It is an obligation upon the Muslim. Even if the water enters his ears, his fast is not invalidated. If he was rinsing his mouth for wudhoo` or washing after janabah and swallowed some water by accident, then

this also does not invalidate siyaam because these are from the mistakes that will be forgiven. Allah says:
And these is no blame on you for the mistakes you did. But only for what your hearts intended. (33:5)
And the Messenger (pbuh) says: *Allah will not punish for the mistakes and forgetfulness of my nation.*

The Old, The Pregnant, And The Breast-Feeding Not Fasting

QUESTION: Is it permissible for an old man to eat during Ramadhaan, and what does he have to do if he does? And is it permissible for a pregnant women not to fast in Ramadhaan because she fears that the fetus might die? What does she have to do? And is it permissible to use scented oils during the month of Ramadhaan?
ANSWER: For the first question, I answer by saying that it is permissible for an older man, or of course an older woman, not to fast in Ramadhaan if siyaam would be a big struggle for them or it would be an overbearing difficulty. The same goes for the sick who have no hope in being healed from their sickness. One who has a chronic illness, which the doctors have difficulty finding a cure for or it has been with him for a long time, is permitted for him not to fast. If any of these people choose to eat then they have to give a ransom, which is the feeding of a needy person for each day. This is an allowance and easement from Allah. He Allah said: *Allah intends for you ease and does not intend for you difficulty.* (2:185)
Ibn Abbas, may Allah be pleased with him, said: *It is allowed for the old man not to fast. For each day, he is to feed a poor person, and he does not have to make up the fast.* (Collected by Ad-Daaraqutnee and Al-Haakem declared it authentic). Something similar to this was collected by Al-Bukhari that the saying of Allah was sent down concerning the old man and people like him:
*And those who are unable have to feed a poor person. But whosoever

does good of his own accord, it is better for him.* (2:184)
Which means that whenever someone feeds more than one poor person then this is better for him and will have an ever-lasting reward with Allah. So for the elderly man, elderly woman, and the sick who do not expect recovery from their sickness, they are not to fast and as charity they are to feed a poor person for each day.
As for the second question, is it okay for a pregnant woman not to fast during Ramadhaan because she fears that the fears might die? Yes, she is exempted from fasting. Furthermore, if this fear is based on certainty and has been reported by a Muslim doctor who is firm in his religion and field, then it is obligatory upon her not to fast so that fetus does not die. Allah said:
And do not kill your children. (17:31)
This fetus is a respectable soul, and it is not permissible for a man or a woman to neglect it and cause it to die. Allah never overburdens His worshipers.
It has also come from Ibn Abbas that the pregnant and the breast-feeding women are within the group of:
And those who are unable have to feed a poor person. (2:184)
And if the pregnant and breast-feeding women fear for themselves, then most of the scholars say that they should not fast and they only have to make it up. In this case they are similar to the sick.
But for the pregnant woman who fears for the fetus or the breast-feeding woman who fears for the child, it is unanimously agreed that they are not to fast. The scholars have differed on whether she has to make it up or if she has to just feed a poor person for each day of if she has to do both. The majority of scholars say that she is to make it up, while Ibn Umar and Ibn Abbas say that she is to feed a poor person, and the others say that she is to do both. But it appears to me that it is permissible to feed a poor person instead of making it up, especially with regards to the woman who is constantly pregnant or breastfeeding and would not find a chance to make it up. One year she would be pregnant, the next year she would be breast-feeding, the next she would be pregnant and so on. She would constantly be either pregnant or breast-feeding to the extent that she would not be able to make anything up. And if we burdened her to make up all the days she did not fast because of pregnancy or breast-

feeding, then that would mean that she would have to fast a number of continuous years after that. This has in it a great hardship and Allah does not wish for His worshipers to be in hardship.

And for the third question about the use of scented oils during the month of Ramadhaan, it is permissible. Nobody has said that using oils during Ramadhaan is unlawful or that it would ruin the siyaam. And Allah knows best.

QUESTION: *I have had a number of surgeries and the doctors have prohibited me from siyaam. I fasted two sunnahs after the surgeries and it exhausted me - and I am a reasonable man. Is it okay for me to give charity instead of siyaam? And is it okay for me to give cash to the weak and needy because of my eating during the days of Ramadhaan?*

ANSWER: Most of the people of knowledge have permitted the sick not to fast because of Allah saying:

The month of Ramadhaan is that in which the Qur`an was revealed, a guidance for mankind and clear proofs for the guidance and the Criterion. So whosoever of you witnesses the month, then he is to fast it. And whosoever is ill or on a journey, let him fast the same number of other days. Allah intends ease for you and does not intend difficulty for you. (2:185)

So by nass and by consensus, the sick are permitted not to fast. But, what is the sickness that prevents one from fasting? It is any sickness or disease in which siyaam would worsen the condition, delay the person in healing, or make him suffer a harsh difficulty to the extent that he would not be able to get up and work and gain wealth for his living. It is this kind of sickness that allows eating. It was said to Imam Ahmad: *When should the sick not fast?* He said: *When he is not able to.* It was said to him: *Like a high fever?* He said: *And what sickness is worse than a high fever?*

There are many different types of sicknesses. There are some sicknesses which siyaam has no effect on - like a pain in the molars, an injury on the finger, a small fester, or things similar to that. And there are others in which siyaam is a cure for - like most of the stomach sicknesses and obesity, diarrhea, etc. For these sicknesses, not fasting is prohibited because siyaam would not harm the person, rather it would benefit him. But those permitted not to fast are those who fear harm from it. Also, the healthy person who fears that siyaam will make him sick is allowed to eat just like the sick who fears that siyaam will increase their sickness. And all of this will be know by one of two things:

Either by self-evaluation or by being informed by a Muslim doctor who is reliable in his field and practice, and is reliable in his responsibilities and religion. So if one is informed by a Muslim doctor that siyaam will

harm him, then he is to eat. And when the doctor authorizes the sick not to fast, but they fast anyway, then they have done something that is hated in the religion. It is hated because this can harm the person, the person has put aside what his Lord has made easy for him and has not accepted the allowance of Allah, and this is even if his siyaam was done correctly. Furthermore, if harmful effects become apparent by siyaam and the person persists siyaam, then he is doing something that is forbidden. Allah is in no need of him torturing himself. Allah said:

And do not kill yourselves. Verily, Allah is Most Merciful towards you. (4:29)

The remaining part of the question, is it permissible for him to give charity in lieu of the days that he did not fast while he was sick? We say to him: there are two types of sicknesses. There are temporary sicknesses where one expects to become healthy afterwards. And there are permanent sicknesses where there is no expectation of recovery. For those with a temporary sickness it is not permissible to give ransom or charity. Rather he must make it up like Allah has said:

Let him fast the same number of other days. (2:185)

So if he did not fast for a day, then he has to make up a day. If he did not fast for a month, then he has to make up a month. And if he did not fast for days, then he has to make up the same amount of days when Allah gives him back his health and he gets the chance to make them up. While for the one with a permanent sickness, the judgement on him is like the judgement on the old man and elderly women. And he will know that the sickness will not leave him either by evaluation or by being informed by a doctor. And then he would give a ransom of feeding a poor person. Other scholars, like Abu Hanifah, permit him to pay the amount in cash to those whom he sees from the weak, poor, and needy.

Anal-Injections And Using Suppositories And Similar Things For The Fasting Person

QUESTION: *Is one`s fast invalidated by getting an injection in the vein or muscle? And also anal-injections and using ointments or suppositories in the anus because of hemorrhoids, etc.?*

ANSWER: Everybody knows the meaning of a basic fast. It is to abstain from eating, drinking, and going to women with desire. These have been clearly defined in the Qur`an. Also, everybody knows the meaning of these things that are forbidden. The early Arabs during the prophetic era knew it. They did not need to be taught the meaning of food and drink because they knew it by logic. Everybody knows the distinct wisdom for siyaam, which is to make one`s worship of Allah manifest by abstaining from bodily desires and also to obtain the pleasure of The Glorified. As Allah said in the hadeeth qudsi *All actions of the son of Adam are for himself except siyaam; Verily it is for Me. And I will reward him for it. He leaves his food, drink, and desire for My sake.*

If this is clear, then we see that getting different kinds of injections and using different kind of ointments, which have been mentioned by the petitioner, are not food or drink in the language aspect or knowledge aspect, and do not contradict the intention of the shari`ah concerning siyaam. So therefore they do not invalidated ones fast. And this is not the place to become strict in a matter which Allah has not placed in it any difficulty. Allah said in the ayah on siyaam:

Allah intends ease for you and does not intend difficulty for you. (2:185)

Ibn Hazm said: *Fasting is not invalidated by injections, snuffs, drops in the ears or nose, drops given in the outer opening of the urethra, rinsing the nose with water even if it reaches the throat, rinsing the mouth even if it enters the throat unintentionally, kohl

even if it reaches the throat, milled dust, the mixing of flour (which gives off dust), henna, scented oils, hanthal, a fly entering the throat,

siyaam Allah forbade us food, drink, intercourse, intentionally vomiting, and sinning. And we know that eating and drinking is not by way of the

buttocks, urethra, ears, eyes, nose, or an injury to the stomach or the head. And He never prohibited anything to reach the stomach, other than food or drink, except those which have already been forbidden for us.*
Sheikhul-Islam Ibn Taymiyyah said concerning kohl, injections, drops of medicine in the urethra, medicines reaching the internal organs by way of surgery, etc.: *What has more support is that these things do not invalidate the fast. Fasting in the religion of Islam is a point of knowledge that is needed to be known by both the scholar and the common person. And if these things (kohl, injections, etc.) are from the things which have been forbidden by Allah and His Messenger concerning siyaam and are things which ruin the fast, then it would have been obligatory upon the Messenger (pbuh) to make this clear. If he did mention this, then the companions would have known it and would have informed the nation about it just as they informed them about the rest of the shari`ah. So when no one from the people of knowledge have transmitted any hadeeth about this from the Prophet (pbuh) - not an authentic, weak, musnad, or mursal hadeeth - then one should know that he has not mentioned anything about this. And Allah knows best.*

Will The Fast Of One Who Abandons Salaah Be Accepted?

Question:: *Will the siyaam of one who abandons salaah be accepted? Or are the acts of worship all linked together in that if one is abandoned then none of them will be accepted?*

ANSWER: The Muslim is required to perform all the acts of worship: establish salaah, give charity, fast Ramadhaan, and perform pilgrimage to the House by whatever way he can get there. So concerning the person who abandons any one of these obligations without an excuse accepted by Allah, then there are various opinions with the scholars of Islam. Some declare disbelief on those who abandon any one of them. Some declare disbelief on those who only abandon salaah, because of its status in the religion of Allah and what has been transmitted that *Between a worshiper and disbelief is abandoning the salaah.* (Collected by Muslim.) Also, there are those who declare disbelief on only those who intentionally abandon salaah. For all of these the fast will not be accepted because to begin with, acts of worship are not accepted from disbelievers.

Then there are scholars who declare that faith and Islam remains with those people as long as they believe in Allah and His Messenger and what he came with, not denying them or doubting them. Then the final group are those who declare them as sinning transgressors against Allah.

Perhaps this opinion, and Allah knows best, is the most just of the sayings and the closest to the truth. If this is so, then if the person was not constant in the obligations because of laziness or desire (not denying or belittling them - but performed the other things), then his Islam is deficient, faith weak, and we fear that he will lose his faith if he continued his abandoning. But Allah will not put to waste the reward of any action that he did in a good way. Rather, he will have with Allah the amount of his actions. For him is goodness for what he has performed, and a sin will be written for what he has neglected.

And everything small and big is inscribed. (54:53)

So whosoever does an atoms weight of good shall see it, And whosoever does and atoms weight of bad shall see it. (99:78)

So whosoever does an atoms weight of good shall see it, And whosoever does and atoms weight of bad shall see it. (99:78)

Intentionally Not Fasting On Some Days Of Ramadhan

Question:: *What is the ruling on one who fasts on some days of Ramadhaan and intentionally eats on other days? Will the days that he fasted be counted or not?*

ANSWER: This question is past of the previous question, and our answer is that everything has its account. The question is not concerning the days that he fasted, are they counted or not? Rather, it is concerning the days that he did not fast, should he make them up or not?

It is not possible to make up a day for Ramadhaan except on a day like it in another Ramadhaan. And every Ramadhaan he is inevitably busy with the obligation of siyaam. Abu Hurairah, may Allah be pleased with him, said: *Whoever does not fast any day from the days of Ramadhaan, there is no day in this world which can make up for it.*

It was also narrated that a man did not fast during Ramadhaan, so Abu Hurairah said: *Even a whole year of siyaam would not be accepted from him.* And from Ibn Mas`ood: *Whoever does not fast a day from Ramadhaan without an allowance, even if he fasted the whole of his life it would not suffice him.* And from Abu Bakr andAli were sayings similar to this. The Muslim is to fear Allah concerning his religion. He is to safeguard the fast of Ramadhaan and conquer his desires. And the one that is defeated by his stomach will be defeated in any situation.

The Effects Of Sins On Fasting

Question:: *What is the ruling regarding the fasting person, during Ramadhaan, who backbites, lies, or looks at an ajnabiya woman with desire. Is his siyaam still correct or invalidated?*

ANSWER: The beneficial accepted siyaam is that which refines the soul, strengthens ones ability to do good, and brings out the fruit of taqwa which has been mentioned by the saying of Allah:

Oh you who believe. Fasting is ordained for you as it was ordained for those before you, that you may be Godfearing. (2:183)

What is obligatory on the fasting person is that he refrains from all types of speech and actions that would negate his siyaam so that his lot from siyaam is not mere hunger, thirst, and abstinence. There is a hadeeth: *Fasting is a prevention, so if it is a day on which anyone of you fast, then do not curse or say bad things. And if anyone curses you or fights you then you are to say, `I am fasting`.* (Collected by Al-Bukhari and Muslim) The Prophet (pbuh) also said: *It may be that a fasting person attains nothing from his fast except hunger. And it may be that one who stands (for night salaah) attains nothing from his standing excepted staying up late.* (Collected by An-Nasaa`ee, Ibn Maajah, and Al-Haakem who said: *It is authentic on the conditions of Al-Bukhari.*) The Prophet (pbuh) also said: *Whosoever does not leave false speech and acting upon it, then Allah has no need for him to leave his food and drink.* (Collected by Al-Bukhari, Ahmad, and the Sunan) Ibn Al-Arabi said: *The meaning of this hadeeth is that a person will not get a reward for his siyaam. This means that the reward of siyaam will not be given for false speech and whatever is mentioned with it.*

Ibn Hazm`s opinion is: *That these things nullify siyaam just as eating and drinking nullify siyaam.* He narrated from some companions and successors the same thing that he understood from it.

Although we are not with the opinion of Ibn Hazm, we view that sins waste away the fruits of siyaam and corrupt the intended purpose of its legislation. This is why the righteous predecessors of this nation cautiously stayed away from vain talk and forbidden things while siyaam

Khattab said: *Fasting is not only from food and drink, but it is from lying, falsehood, and vain talk.* Something similar to this has also been narrated fromAli Bin Taalib. And from Jaabir is that he said: *If you fast, then your hearing, sight, and tongue fast from falsehood and bad actions, and do not harm the servants. On the day of your fast, sobriety and tranquility should be upon you. And you should not make the day that you eat and the day that you fast, equal.* Abu Dharr said to Taleeq Bin Qays: *If you fast, then guard against whatever you can.* So then whenever it was a day that Taleeq would fast, he would enter his home and would not leave it except for salaah. Also, whenever Abu Hurairah and his companions would fast they would sit in the mosque and say: *We are purifying our fast * And from Maimoon Bin Mahraan : *The easiest type of siyaam is siyaam food and drink.*

Whatever it may be, siyaam has its effects and rewards, and backbiting, lying, etc. have their punishments with Allah:

Everything with Him is in due proportion. (13:8)

Every action will be counted and placed on a scale.

My Lord is never unaware or forgets. (20:52)

The following prophetic hadeeth concerning the precision of the Divine Judgment in the Hereafter has in it a sufficient answer for this question and the two questions before it. Imam Ahmad and At-Tirmidhee narrated from A`ishah, may Allah be pleased with her, that a man from the companions of the Allah`s Messenger (pbuh) sat directly in front of him and said: *Oh Messenger of Allah, I have two servants who lie to me and disobey me. So I beat them and curse them. What is my position concerning them?* (meaning on the Day of Resurrection) The Allah`s Messenger (pbuh) said to him: *He (Allah) will measure how much they betrayed you, disobeyed you, and lied to you, and the punishment that you gave to them. If the punishment that you gave them is lower than their sins, then this is an advantage for you. And if the punishment that you gave them is equal to their sins, then there is nothing for you or against you. And if the punishment that you gave them is higher than their sins, then any advantage which you had from before will be reduced and given to them.* So the man began crying in front of the Allah`s Messenger (pbuh). The Messenger of Allah said: *Does he not read the Book of Allah?

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We as Reckoners. (12:47)
So the man said: *Oh Messenger of Allah, I find nothing better than releasing them (meaning his slaves). Be a witness that all of them are free.*

Rinsing The Mouth And Nose By The Fasting Person

Question: *There are some who say that rinsing the mouth and nose effects the correctness of the siyaam of a person. What is the extent of the truthfulness of this saying?*

ANSWER: Rinsing the mouth and nose during wudhoo` are either classified as two Sunan from the sunnah of the Prophet (pbuh) (as in the madh-hab of the three Imams - Abu Hanifah, Maalik, and Ash-Shafi`ee), or they are obligations (as in the madh-hab of Imam Ahmad who considers this to be a part of washing the face). Whether or not they are sunnah or obligations one should not abandon them in wudhoo` while fasting or not.
The only thing that is upon the Muslim while fasting is that he does not overdo it just like how he does while not fasting. A hadeeth has come: *When you rinse you nose, overdo it except if you are siyaam.*
So if one rinses his mouth or nose in wudhoo` while siyaam and some water goes down his throat without intending it or overdoing it, then his fast remains correct. This is just like if dust from the roadway, dust from mixing flour, or if a fly enters the throat - all of them are considered as being from the mistakes which this nation will not be held accountable for, even if some scholars differ about them.
Also, rinsing the mouth for other than wudhoo` will not effect the correctness of siyaam as long as none of the water goes down the throat. And Allah knows best.

Suhoor At The Time Of The Adhaan For Fajr

Question:: *If a person unwillingly has suhoor late, because sleep overtook him, and he hears the adhaan for Fajr while still eating the food of suhoor, does he leave the food as soon as he hears the adhaan? Or is it permissible for him to continue eating until the end of the adhaan?*

ANSWER: If he is sure that the adhaan for Fajr is at its exact time, considering the time zone for the country he is siyaam in, then it is obligatory upon him to leave food and drink as soon as he hears the adhaan. Furthermore, if he has food in his mouth, it is obligatory upon him to spit it out so that his siyaam will be correct. And if he knows that the adhaan is before its time by a few minutes or at most he had doubt about its time, then it is his right to eat or drink until he is sure about the time of Fajr. But today, determining its time is easy because of the calendars and minute clocks which every home has.

A man said to Ibn Abbas, may Allah be pleased with him: *I have suhoor and if I have doubt I stop.* Ibn Abbas said: *If you have doubt, eat until you have no doubt.* Also, Imam Ahmad said: *If there is doubt about Fajr, then eat until there is surety of its time.* And Imam Al-Nawawi said: *The companions of Ash-Shafi`ee have agreed on the permissibility of the doubter of the time of Fajr to eat. The proof for this is that Allah has permitted eating and drinking in the night of siyaam until the Fajr becomes clear. And the Fajr is not clear for the doubter, Allah said:

So now approach them and seek what Allah has ordained for you and eat and drink until the white thread of dawn appears to you from the black thread. (2:187)

And here we will also clarify that imsaak

is a time period that is always before the Fajr which has not been mentioned by the Qur`an or Sunnah and it is a type of excessiveness in religion. It contradicts what has come from the Sunnah that it is better to delay the suhoor. And Allah knows best.

A Fasting Person unwittingly Eating Or Drinking

Question: *There are many people who forget during the beginning of Ramadhaan, so they take a cup of water, a cigarette, or anything else and put it in their mouth. Then after eating or drinking they remember that they are fasting. Is it permissible for them to continue fasting the day?*

ANSWER: In Al-Bukhari and Muslim is a hadeeth from Abu

and eats and drinks, should complete his fast. Verily it is Allah who has fed him or given him to drink.* In a different phrase from Ad-Daaraqutnee with an authentic chain of narrators: *Verily it is a blessing which Allah has given him to drink. He is not to make it up.* And in another phrase from Ad-Daaraqutnee, Ibn Khuzayma, Ibn Hibban, and Al-Haakem: *Whosoever forgetting eats during Ramadhaan, there is no make up upon him or expiation.* Ibn Hajar said that its chain is authentic.

These are straight forward ahadeeth concerning the effect of forgetting and eating or drinking and the correctness of the fast. And this is in agreement with the saying of Allah:

Our Lord pardon us if we forget or fall into error. (2:286)

And it is established in Al-Bukhari and Muslim that Allah answered this du`a, just as it is established in another hadeeth: *Allah has lifted from this nation mistakes, forgetting, and things they were compelled to do.*

So for the fasting person who forgets and either eats and drinks, it is required that he complete the day fasting and it is not permissible for him to continue eating.

And with Allah is the success.

Zakaatul-Fitr

For One Who Fasted In One Country And Celebrated Eid In Another

Question: *Concerning zakaatul-fitr, if one was to fast one-third of Ramadhaan in a certain country and intended to fast the rest of the month and celebrate Eid in another country, then in which of the two countries is he to pay the zakaah?*

ANSWER: The Muslim is to pay zakaatul-fitr in the country that he is in on the first night of Shawwal. This is because the reason for the zakaah is not `siyaam`, but its reason is `eating` which is why it is named zakaatul-fitr [literally the zakaah of eating]. This is why if a person dies before Maghrib on the last day of Ramadhaan, zakaatul-fitr is not obligatory upon him even if he fasted all the other days of Ramadhaan. And if a child is born after Maghrib on the last day of Ramadhaan, meaning the first night of the entrance of Shawwal, it would be obligatory to pay zakaatul-fitr on his behalf. This is unanimously agreed upon. Zakaatul-Fitr is zakaah that is connected to the Eid and is there so it can spread happiness and so that it can include the poor and indigent. Which is why there is a hadeeth: *Make them rich on this day.*

Women Going Out For The Taraweeh Salaah

Question: *There are some Muslim women who always pray taraweeh in the mosque. Some of them go out to pray without permission from their husbands. And also some women hear the voices of other women talking to one another in the mosque. What is the ruling on their salaah? And is it obligatory upon them?*

ANSWER: Taraweeh salaah is not obligatory on women or men, rather it is a sunnah that has its great position and reward with Allah. Al-Bukhari and Muslim reported that Abu Hurairah said the Prophet (pbuh) would order them with confidence and then say: *Whosoever fasts Ramadhaan with faith and seeking a reward, Allah will forgive his previous sins.*

Whoever performs taraweeh salaah with taqwa, contentment, faith, and seeking a reward, along with praying Fajr in its time, then he has fasted Ramadhaan and deserves the reward of those who fast. And all this is for both males and females.

But a woman praying in her house is more preferred than for her to pray in a mosque. And this is so, only if there is a reason for her going to the mosque other than salaah. For example, like listening to a religions lecture or lesson, or listening to Qur`an being recited by an excellent Godfearing reciter. Going to the mosque for these reasons are preferred and better. Especially because most of the men today do not teach their women the religion, even if they tried they would not find within themselves the ability to educate and teach. Therefore the husband must grant her the choice and not step in between her and the House of Allah.

Especially for many of the Muslim women, if they were to stay in their house, they would not find that desire that would push them to perform taraweeh salaah - as opposed to if they were in the mosque amongst the congregation.

But for a women to leave her house, even if it is to go to a mosque, she must have the permission of her husband, because he is the caretaker of the house and he is responsible for the family. Obedience to him is obligatory as long as he does not order her to abandon an obligatory act

in the religion or to do sins. In these cases there is no listening to him or obedience. Yet, the man does not have the right to prohibit his wife from going to the mosque if she wants to, except for `a good reason.` Muslim reported from the Prophet (pbuh) that he said : *Do not prohibit the female worshipers of Allah from the mosques of Allah.*

`A good reason` has been legislated: It can be for example that the husband is sick and that he needs her to stay besides him so that she can serve his needs. Or if she has small children in which it would harm them if she left them alone in the house during the time for salaah and there is nobody to take care of them. Or other reasons and excuses which are acceptable.

Also if the children make a lot of noise in the mosque and confuse the worshipers with all of their crying and yelling, then she should not take them with her during the time of salaah. If this is so (and it is permitted for the obligatory salaah because of its short time), then it should be prohibited in the taraweeh salaah. This prohibition would be because of the length of its time and the lack of patience that the children have towards their mothers during this time, which usually surpasses one hour.

Concerning the women talking in the mosque, this is the same as men talking. It is not permissible for the voice to be raised without a need, especially in worldly matters. The mosques have not been made for this, rather they have been made for worship and knowledge. Upon the Muslim women is that she guards her religion and observes silence in the House of Allah, so that she does not put confusion on the worshipers or on the lesson. If she needs to speak, then it should be in a low voice to the extent that is needed. And she is not to exceed the limits of modesty in her speech, clothing, and the way she walks.

Here I would like to say a few fair words. Some men are severely excessive in their gheera of the female sex and are very strict on them. They do not accept the idea of the woman going to the mosque even though there are high wooden attachments that divide the men from the women. These attachments never existed in the time of the Prophet (pbuh) or his companions. And these attachments block the women from knowing the movements of the Imam except by noise and listening. It is no wonder that you find some of these men permitting for themselves speaking in the mosque, and not one of them permit the women to

the mosque, and not one of them permit the women to whisper something the ear of her neighbor even if it was concerning a religious topic. This is from their strictness and lack of fairness. The bad type of gheera has been mentioned in the hadeeth: *There are some kinds of gheera that are hated by Allah and His Messenger.* And this is the gheera in which originally nothing has been done by the women to create doubt with the husband.

Modern life has opened doors for the female. She has left her home and went to the schools, universities, marketplaces, etc. But yet she remains forbidden to go to the most excellent spots and best places, which are the mosques. I call, almost forcibly urging, make room for the women in the Houses of Allah! So that they can witness the good, listen to the beneficial lessons, and understand the religion. It is okay for them to go for pleasure, not committing sins and causing doubts to their husbands, and also as long as they go out veiled and dignified, far away from adorning and displaying themselves.

And all praise is to Allah, Lord of the Worlds.

Television And Fasting

Question: *What is the opinion of the shari`ah about a fasting person watching television in Ramadhaan?*

ANSWER: Television is a medium that has good in it and has bad in it. Mediums usually get rulings connected to their purpose. Television is like the radio is like the newspaper, in it is that which is pleasant and also that which is wicked. And it is upon the Muslim to stick to the pleasant and do away with the wicked whether he is siyaam or not. But while fasting, the Muslim is to be more cautious so that his siyaam is not ruined and so that his recompense is not lost thus making the reward of Allah The Mighty and Sublime forbidden for him.

I do not say that watching television is absolutely lawful or absolutely unlawful. Rather, this would depend on the thing that is being watched on the instrument. If it is something good, then it is permissible to watch and listen to it, like religions discussions, news broadcasts, programs which direct towards good, etc. And if it is something bad, like the viewing of women not properly clothed and similar things, then these are unlawful to watch at all times and this is more so during the month of Ramadhaan. And some of the things which are viewed are hated to watch but do not reach the level of being unlawful. Also any medium which prevents one from remembering Allah is unlawful.

If watching television, listening to the radio, or anything else occupies one from performing an obligation which Allah has obliged His worshipers to do, like salaah, then in this case it is unlawful. Anything that occupies one from salaah is unlawful. When Allah, The Glorious and Exalted indicated the reason for the unlawfulness of intoxicants and gambling, He made this reason:

Satan desires only to cause enmity and hatred between you with intoxicants and gambling. And to hinder you from the remembrance of Allah and salaah. So will you not then abstain? (5:91)

The ones responsible for the television programs must fear Allah in what they broadcast to the public. Especially during Ramadhaan, as a

deference to this blessed sacred month and as support for the people to be upon obedience to Allah. And also so this can increase the good deeds and so that they do not have to carry the load of their selves along with the sins of those watching. Just like the others that Allah talked about: *They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear.* (16:25)

Quickness During The Taraweeh Salaah

Question: *What is the ruling on quickness during the taraweeh salaah?*

ANSWER: It is established in Al-Bukhari and Muslim, from the Allah`s Messenger (pbuh) is that he said: *Whosoever fasts Ramadhaan with faith and seeking a reward, Allah will forgiven his previous sins.* Allah, The Glorious and Exalted has legislated siyaam during the days of Ramadhaan, and on the tongue of His Messenger has legislated standing during its nights in salaah. Allah has made this standing as way for purification from sins and mistakes. But the standing that gets the sins forgiven and washes away the impurities is the one that is performed by the Muslim complete with its condition, pillars, manners, and limits. And we know that being content and being at ease is one of the pillars of salaah just like reciting al-Faatihah, bowing, and prostrating. When some people did not do the salaah correctly in front of the Prophet (pbuh) and they did not give it its right, from being at ease and content, he said: *Go back and pray because you have not prayed.* He then taught them how the salaah should be and said: *Bow until you are at ease while bowing, become upright until you are at ease while standing, prostrate until you are at ease while prostrating, sit between the two prostrations until you are at ease while sitting, and so on.*

Being at ease in these positions is a condition that is a must. But the

scholars have differed concerning the extent of being at ease. Some of them say that the least it can be is the length of one `tasbeeh,` which is like saying *Glory be to my Lord, the Most High.* And the others - like Sheikhul-Islam Ibn Taymiyyah - have conditioned that the length of being at ease in the bowing and prostrating positions be around three `tasbeeh.` It has come in the Sunnah that the `tasbeeh` should be three and that this is the least. So it is necessary that the length of being at ease be three `tasbeeh.` Allah, The Mighty and Sublime says:

Successful indeed are the believers. Those who offer their salaah with khushoo`a (full humbleness). (23:1-2)

There are two types of khushoo`: khushoo` of the body, and khushoo`a of the heart. Khushoo` of the body: when the body is at ease and the person is not playing around, looking around like a fox, or doing the bowing and prostrations like the pecking of a rooster. Rather, one performs it with the pillars and conditions that have been legislated by Allah, The Mighty and Sublime. Khushoo` of the body is necessary as is khushoo`a of the heart. Khushoo` of the heart means realizing the greatness of Allah, The Mighty and Sublime, and reflecting on the Hereafter. It is remembering that the worshiper is between the Hands of Allah The Mighty and Sublime, and that Allah says in the hadeeth qudsi: *The salaah is split between Me and My worshipers into two halves. When the worshiper says:

All the praises be to Allah, the Lord of the worlds.

Allah says: *My worshiper has praised Me.* And when he says:

The Merciful, The Compassionate.

Allah The Mighty and Sublime says: *My worshiper has lauded Me.* And when he says:

The Owner of the Day of Recompense.

Allah says: *My worshiper has glorified Me.* And when he says:

You Alone do we worship and You Alone do we ask for help.

Allah says: *This is between Me and My worshiper.* And when he says:

Guide us to the straight Path.

Allah says: *This is for My worshiper and for My worshiper is what he asks.*

Allah, The Glorious and Exalted is not isolated from the worshiper. Rather, He answers him. So the Muslim worshiper must pay full

attention to Allah, The Mighty and Sublime. He must tend to his heart in every movement from the movements of salaah, in every time from its times, and in every position from its positions. And for those who pray with their main concern being to get it over with and finished, and to get rid or it as if it is a load on their backs, then they are not doing the required salaah. Also, many people pray during Ramadhaan twenty or twenty three rak`ah just in a number of minutes. Their only concern is to rush through the salaah and to finish it in the fastest possible time. They do not fulfill the bowing, prostrations, or khushoo`a. This is just as been reported in the hadeeth: *It will proceed to the heavens while it is dark black, and it will say to its companion: May Allah get rid of you the way you got rid of me.* While the humble and content salaah will proceed to the heavens while and pure saying to its companion: May Allah protect you the way you protected me.

My advice to many of the Imams and worshipers who pray this number of rak`ah without taqwa, khushoo`a, a tender heart, or tranquil body, that it is better to pray eight rak`ah with taqwa, khushoo`a, and contentment, rather than these twenty. It is not the quantity and plentitude that matters, but it is the quality and type that matters. What matters is the salaah its

those who are in a hurry?

We ask Allah, The Mighty and Sublime to make us from the believing humble worshipers.

Pills Which Delay Menstruation During Ramadhan

Question: *We know that fasting Ramadhaan is a benefit and a blessing. And we do not like to miss out on siyaam or praying on some of these days. So is it permissible for us to use pills which delay menstruation, knowing that some people have used them and they do not harm?*

- Muslim Women

ANSWER: The Muslims are agreed upon that the Muslim female who gets her monthly period during the blessed Ramadhaan does not fast. This means that she does not fast during those days in this month but she has to make them up later. This is a facilitation from Allah and a mercy towards the menstruating woman when her body becomes tired and she becomes nervously tense. Not fasting is obligatory upon her and not something that is just preferred. If she did fast, it would not be accepted from her nor would she get the reward for it, and it is a must that she makes up the missed days. This is what the Muslim women did during the time of the Mothers of the Believers and the female companions, may Allah be pleased with them, and those who followed them in righteousness. So the Muslim woman is not to fast Ramadhaan if she gets her monthly period and she is to make them up just like what was narrated from A`ishah: *We were ordered to make up siyaam, and were not ordered to make up salaah.*

Personally I prefer to make things easy concerning natural and `fitri` matters. So as long as menstruation is a natural and `fitri` matter, then it should remain the way Allah, The Mighty and Sublime made it. But if there is a type of pill or medicine that some women take to delay menstruation (that are known and similar to the pills that delay pregnancy), and some women want to take these pills to delay their

period from its expected time so that they do not have to abstain from siyaam Ramadhaan, then there is no problem with this on the condition that she is positive that they will not harm her. And this should also be under the instruction of a person of knowledge, a person of wisdom, or a doctor. So if this is known for sure and she takes the pills to postpone her period in order to fast, then her fast will be accepted by the will of Allah.

QUESTION: Last year I was obliged not to fast for six days during the blessed month of Ramadhaan because of my monthly period. And when I went to fast the make up days, I began on the twentieth of Sha`baan; Some people came to me after the second day and said to me: *It is not permissible to make up the fast during Sha`baan.* What is your opinion concerning this?

ANSWER: There is no blame on the Muslim male or female and there is no problem with making up what was missed from Ramadhaan in any month, even in Sha`baan itself. Rather, it was reported from A`ishah that she would sometimes postpone making up some of the days until Sha`baan so that she can fast them before the arrival of Ramadhaan.

So this should make the Muslim female at ease concerning the days she fasted. They will be accepted from her and she will be rewarded. May Allah accept the actions of the Godfearing.

CONSIDERED NATURAL BLOOD

Question: *I am an 18 year old girl and when I first had my period, something like white little drops came out from me and I don`t know what it was. Is it permissible for me to pray and fast?*

ANSWER: These things are considered natural bodily excretions for women and young women. But what makes not siyaam obligatory and salaah forbidden is blood. The blood of menstruation is known to be dark red. If there is no blood, but there is a type of excretion like that which the petitioner described, then the sister has nothing to worry about. And upon her is to fast, pray, and perform the acts of worship. May Allah accept her actions.

Ruling On Taking Needles Or Injections, Putting Medicine Into The Ears, And Using Kohl while fasting

Question: *Is it permissible for the sick to get an injection during the month of Ramadhaan? Is it permissible for one who fasts while sick, and he gets a pain in his ear, to put medicine in it? And is it permissible for a woman to put kohl under her eyes in the mornings during the month of Ramadhaan?*

ANSWER: We say to all of those who inquire about taking needles or injections during the month of Ramadhaan that needles are of different types. From them are those which are taken as a medicine and treatment, whether it is given in the vein, muscle, or under the skin. There is no room for differences about this because they do not reach the stomach and do not provide nourishment, therefore they do not invalidate ones siyaam. Here, there is no room for discussion.

Then there are those types of needles that transport nutrients to the body, like injections of glucose. These transport nutrients directly to the blood, and it is over this that the present scholars differ over. The righteous predecessors did not know about these types of medicines and treatments. And nothing has been narrated from the Prophet (pbuh), the companions, the successors, or from the early generations anything about this issue. This is a new matter, and this is why the present scholars differ about it. From them are those who view that these types nullify siyaam because they transport the main nutrients of food to a person as soon as it reaches the blood. And others say that these do not nullify siyaam because it reaches the blood, while what does nullifies siyaam is that which reaches the stomach and that which makes a person feel full or quenched. What is obligatory in siyaam is to forbid the desire of the stomach, the sexual desire, and that a person feel hunger and thirst. And from this understanding is where scholars get the view that needles

which give nutrients do not nullify siyaam.
Although I lean towards the latter opinion, I view that caution is better. The Muslim should stay away from these needles and injections during the days of Ramadhaan. And anyway, he has a long time after sunset to take them. And if he is sick, then Allah has allowed for him not to fast. So even though these needles do not completely provide nutrients like how a person feels after eating and drinking, at the least they make one feel a type of stimulus by removing tiredness that is caused by siyaam. What Allah has willed from siyaam is that a person feels hunger and thirst so they may know the extent of Allah`s blessings on them, and so they may feel the pain of those who are in pain, and the hunger of those who in hunger. We fear that if we leave the door open for these kinds of needles, then some of the rich will go out and use them during the days of Ramadhaan. This would be done so it could provide them with some kind of stimulus for strength and ability, thereby causing them not to feel much of the pains of hunger and siyaam. So what the fasting person should do is postpone taking them until after sunset. This is the answer to the first question.

For the second and third question concerning putting medicine in the ears and putting kohl on the eyes during the days of Ramadhaan - also similar to this are anal injections - all these are things in which some of them might reach the stomach. But they would not reach the stomach by natural means, would not provide nourishment, and would not stimulate people. The scholars of the past and present have differed in this issue. This difference is between being strict and being lenient. Some scholars judge that these things nullify siyaam. And other scholars say that these things do not reach the stomach by natural ways therefor not nullifying the fast. Actually, I choose that these things - meaning using kohl, and eye drops, and ear drops, and creams on the buttocks for those who have hemorrhoids, and anal injections (sometimes used for those with constipation) - I have the opinion that all of these things do not nullify siyaam. This is also what Sheikhul-Islam Ibn Taymiyyah chose and preferred in his `fatawa.` He first mentioned the inclinations of the scholars concerning these matters, then he said: *What has more support is that none of these things nullify siyaam because siyaam is something from the religion of Islam in which knowledge of its general and specific

aspects are a must. If these things are from that which Allah and His Messenger (pbuh) forbade while siyaam and these are things that ruin the fast, then this would have been something that would make it obligatory upon the Messenger (pbuh) to make clear. And if he did mention this, then the companions would have known this and would have relayed it to the nation the same way they relayed the rest of the shari`ah. Concerning this, nobody from the people of knowledge have transmitted any hadeeth whether authentic, weak, musnad, or mursal.* He also said: *The narrated hadeeth about kohl is weak.* And Yahya Bin Mu`een said: *This hadeeth is rejected.*

This is the Islamic ruling of Sheikhul-Islam Ibn Taymiyyah and it is based on two principles. The first concerns the rulings. Without these misfortunes would spread and are necessary for all people to know, is obligatory upon the Messenger (pbuh) to make clear to the nation. This is because he is the one that clarified to the people what was sent to him. And Allah said:

And We have sent down to you the Remembrance so that you may clarify to the people what was sent to them. (16:44)

And it is then obligatory upon the nation to act upon this clarification after it is sent. The second is that kohl, ear-drops, and similar items have been used by people for a long time ago and are still used today. These are general necessities. Their condition is the same as bathing, using rubbing oils, incense, scented oils, etc. And if these things are from that which nullify siyaam then the Prophet (pbuh) would have clarified this just as he clarified the other things which nullify siyaam. So since he did not clarify this then we know that they are the same as scented oils, incense, rubbing oils, etc. Ibn Taymiyyah said: *Incense goes into the nose and head and become solid in the lungs, rubbing oil is absorbed by the body and is absorbed internally thus strengthening him, and the same thing with scented oils. Because the fasting person has not been forbidden from these, then the permissibility to use scented oils, incense, rubbing oils, and kohl has been proven.* Ibn Taymiyyah also said in this same Islamic ruling: *Kohl does not provide nourishment, ever, and it does not enter the stomach from one`s nose or mouth. Also injections (meaning in the buttocks or anus) do not nourish - rather they empty the stomach (through vomiting), similar to when one smells a very bad smell

or becomes very scared thus disturbing his stomach. And this is done without what was injected reaching the stomach.* These are some good statements and show a deep understanding of Islam, and this is what I choose and give as a ruling. With Allah is the success.

Using Siwaak
And Toothpaste By The one that Is Fasting

Question: *What is the ruling on using siwaak for the fasting person, especially if he uses toothpaste with it?*

ANSWER: Using siwaak is well liked at all times. It is preferred before noon, and the jurisprudents have differed about using it after noon. Some say: *It is not liked for a fasting person to use siwaak after noon.* Their evidence for this is that the Prophet (pbuh) said: *By the One in whose Hand is my soul, the smell of the mouth of the fasting person smells better with Allah than the smell of musk.*

So they view that it is not good for the Muslim to remove this smell of musk, or they hate that it be removed, since this smell is accepted and liked by Allah. The fasting person is to accept it and not remove it. And this is like the blood from injuries that a martyr has. The Prophet (pbuh) said about the martyrs: *Cover them along with their blood and clothes. Verily they will be raised with it on the Day of Resurrection. The color the color of blood. And the smell, the smell of musk.* This is why the martyr remains with his blood and clothes, he is not washed and the blood stains are not removed. So an analogy was made between this and that. But the truth is that an analogy cannot be made between them. Some of the companions say that one of them said: * I saw the Prophet (pbuh) use the siwaak many times while fasting,* so using the siwaak while fasting is preferred at any time from the beginning of its day to its end - just as it is preferred before and after siyaam. This is a Sunnah that the Allah`s Messenger (pbuh) conveyed and said: *Siwaak is a purification for the mouth, and pleasing to the Lord.*

Here, he did not differentiate between fasting and not fasting.
As for toothpaste, one should be cautious while using it so that none of it enters the stomach. And according to most scholars, that which enters the stomach invalidates the fast. Which is why the best thing for the Muslim to do, is stay away from this until after eating [at sunset]. But if one uses it cautiously and carefully, and something of it enters his stomach then he will be pardoned from it. Allah, The Glorious and Exalted, said:
And there is no blame on you if you make a mistake therein except in regard to what your hearts deliberately intend. (33:5)
And the Prophet (pbuh) says: * Lifted from my nation are the mistakes, forgetfulness, and that which they have been compelled to do.* And Allah knows best.

The Distance That Allows The Traveler To Break Fasting

Question: *What is the distance covered by a traveler that allows him to stop fasting? Is it really 81 kilometers (approx. 50.3 miles)? And is it permissible for him to fast if he finds that the travel will not be a difficulty on him?*
ANSWER: As for the traveler, he is to abstain from siyaam by the well defined text of the Noble Qur`an:
And whosoever is ill or on a journey then let it (the make-up) be the same number of other days. (2:185)
Jurisprudents have differed about the distance. I believe that the majority have accepted what the petitioner has mentioned here, which is more than 80 kilometers (approx. 49.7 miles). But the distance that permits the shortening of the salaah and also breaking the fast has been estimated by most of the madh-habs as approximately 84 kilometers (approx. 52.1 miles). This is only an approximate estimation. An estimation by meters or kilometers has not come from the Prophet (pbuh) or from his

companions, thus the distance is general. Some scholars do not even put conditions on the necessary distance, because the travel that is really considered to be travel in each language and custom is what permits shortening the salaah and also breaking the fast. This is what has been mentioned by the Noble Qur`an and the Sunnah, this is what has been chosen by them. The companions of the Messengers of Allah (pbuh) would travel with the Prophet (pbuh) and they would say: *From us are those who are siyaam and from us are those who are not.* The fasting did not criticize those who were not fasting, and those who were not fasting did not criticize those who were. However it is for the traveler on whom it would be a difficult hardship, that it is disliked for him to fast. Rather it is unlawful for him to do so by the saying of the Prophet (pbuh) about the man who was overcome by the severity of the hardship of him fasting. The Prophet (pbuh) asked about the condition of this man and they said: *He is siyaam.* So he said: *It is not from piety to fast while traveling.*

This is for those on whom the hardship has became severe. While on those on whom there is no hardship, then he has the choice as we said before - to fast or not to fast. But which of them is better?

The scholars have differed. Some of them prefer fasting and others prefer not fasting. Umar Bin Abdul-Aziz said: *The easier one is better.* It is easier for some people to fast along with everyone who is fasting so that they do not have to make up those days while the people are eating. For them we say: *Fast.* And some people say that eating during Ramadhaan is easier so they can take care of their affairs and move around easily and then make up what Allah has permitted and legislated. For them we say: *Do not fast and make up the same amount on other days.* Whichever one of these is easier on the person then it is better for him to do. Abu Dawood reported from Hamza Bin Aamir Al-Aslamy that he said: *I said `Oh Messenger of Allah, I am a young man and I own a caravan of animals. I take care of them and ride on them. But if this month comes along and I have the ability and I find that I can fast, Oh Messenger of Allah, is it better for me to do so rather than postpone it and it will then be a debt upon me? Should I fast Oh Messenger of Allah and it will then be a greater reward or should I eat?` Then Allah`s Messenger (pbuh) said: *Whichever of them you want Oh Hamza.* This

is taken to mean choose that which is easier for you.
In a narration from An-Nasaa`ee also from Hamza, is that he said to the Allah`s Messenger (pbuh): *I have strength to fast while traveling, would I be doing something wrong?* The Prophet (pbuh) said: *This is an allowance from Allah to you. So whosoever takes it has done good. And whosoever would like to fast, then there is no wrong upon him.* This is the legislation of Allah upon the traveler. And it is not a necessity or a conditional allowance that there be an overbearing hardship or that the hardship becomes apparent. Rather, traveling in itself is an allowance not to fast. Allah has not made a connection between this allowance and hardship, rather he connected it just with traveling. If hardship was connected to this ruling, then the people would have severely differed about it. The strict would suffer the harshest difficulties and would say: *This is not a difficulty.* So they would then increase upon themselves harshness while Allah does not wish to overburden His worshipers. And those who would overly use this allowance would consider the slightest struggle a hardship upon them.
This is why Allah has connected the judgement of not fasting while traveling, with traveling itself. So if a person travels in an airplane, train, or car, then he is not to fast. And the issue will then be that he is indebted. He has to make up the same number on other days. The responsibility of siyaam is not totally removed, it is just delayed until he can make it up at another time. And he has the choice in this situation even if traveling is a hardship. Whoever has traveled before knows that traveling itself has some suffering in it whether the person has traveled on a pack animal or on an airplane. As soon as the person is separated from his place of residence and his family, he feels that he is not normal, not content, and not settled down. This inner spiritual meaning and not the outer physical meaning is why Allah has legislated not fasting. There are many other rulings which we know yet do not know the meanings, but we are to stop at the well defined texts and we are not to philosophize and lose, waste, or negate what Allah has allowed for his worshipers.
Allah wishes for you ease, and does not wish for you difficulty. (2:185)
And Allah knows best.

Fasting Of The Young And When Should It Begin?

QUESTION: *Concerning a child: When should he fast? And also a girl, when should she fast? Is there a certain age that has been legislated for this?*

ANSWER: A hadeeth has come from the Prophet (pbuh): *The pen is lifted from three: from the young until they grow-up, from the sleeping until they awake, and from the insane until they become normal.*

The meaning of the *pen is lifted* is that they will not be held responsible. Moreover, Islam as a religion that nurtures the nature of humans. Islam wills that young children be acquainted with these acts of worship and obedience so they can practice it and become trained upon it. There is a hadeeth concerning salaah: *Order your children with salaah at seven and hit them because of it at ten.*

Fasting is also an act of worship and is obligatory like salaah. And what is obligatory is that the children are trained upon it, but at what age? It is not a necessity at seven because siyaam is more difficult than praying. Rather, the matter goes back to the ability of the boy. Whatever the parent or the guardian of the child sees that he can fast, even if certain days every month, then they should train him on this. They should train him to fast year after year - one year he fast three days, another he fasts one week, after that he fasts two weeks, then after that he fasts the whole month. And by the time he reaches puberty, which is when he will be held responsible, he would have already practiced siyaam and have been trained upon it, and it would not be a difficulty on him. This is the Islamic upbringing. To take the boy while he is young and in his childhood and acquaint him with the Islamic manners and obligations and let him become used to them. Ash-Shaa`ir, the poet, wrote:

*Beneficial are manners for those still young in childhood,
Whereas it is not so for those amongst the gray haired.

Indeed when the twig is bent it adapts as it should,
But it is not so for the wood, when it is bent and pared.*
So it is incumbent upon the fathers and guardians to accustom the boys and girls on siyaam and salaah. Salaah from the age of seven, and hit them upon ten. And siyaam when the boy is able, even if it is a year or more after seven - they are teach him the manners of siyaam.

Does Zakaatul-fitr vary From One Year To Another?

Question: *Does zakaatul-fitr vary from one year to another?*
ANSWER: Zakaatul-fitr does not change because its estimation has been determined by the shari`ah. This estimation is the saa`a that the Prophet (pbuh) has determined. The wisdom, that I see from this, is that it goes back to two underlying principles. The first is money and the second is the ever-changing value of money.
Money was scarce among the Arabs, especially among the people of the desert. If you were to say to one of them: *Pay this amount of dirhams or dinars,* you would not find them with any of these. They would have nothing except the common foods like dates, raisins, barley, and any thing else which was eaten during those times of the Arabs. This is what the Prophet (pbuh) did and he has determined zakaatul-fitr to be by the saa`a.
The purchasing power of money changes from time to time. At times we find the riyal at a low value and its purchasing power extremely low. And at other times the purchasing value increases in the markets. This makes determining the money for zakaah fluctuate up and down and not stay constant at one place. This is why the Prophet (pbuh) determined it to a value that does not change or fluctuate, the saa`a. And in most cases a

saa`a provides enough food for a family to eat to their fill. The Prophet (pbuh) determined the foods that were widely available and common during his time. But this is not exhaustive, which is why the scholars say that it is permissible to use other than the predominant food stuffs of the country whether it is wheat, rice, corn, or whatever.
A saa`a is approximately two kilograms (4.41 lbs.) of food. According to the madh-hab of Abu Hanifah it is permissible to pay this amount in cash. And if one was rich then the better thing go do is to pay extra over the value of a saa`a. This is because the foods common today are not only rice for example. Rather, it is necessary for one to have meats, stocks, vegetables, fruits, etc. And Allah knows best.

Women And The Taraweeh Salaah

Question: *During the blessed month of Ramadhaan, is it better for the woman to pray in her house or in the mosque?*
ANSWER: The Taraweeh salaah, for both men and women, is permissible to be performed in the house and is permissible to be performed in the mosque. But in general it is better for the woman to pray in her house. Yet still, if the woman was to gain benefit in the mosque by an educational lesson or lecture which would be useful for her in her religion, then her salaah in the mosque would be better for her. Indeed seeking knowledge and understanding in the religion is an obligation upon her.
The reality is that these days I see the females forbidden from the useful aspects of the religion and the educational lessons which would make her understand her religion, make her understand the rights of her Lord, the obligations of obeying Him, worshiping Him, and being upright on His path. And it would make her know the rights of her husband and children. The husband does not teach her these things, and she does not go to the educational lessons.
So when it is Ramadhaan and she would benefit from the educational lessons offered in the mosque, then it would be better for her to go there.

If not so, then she is to pray in her house. And in any case, if she wanted to pray in the mosque, then the husband cannot forbid her because the Prophet (pbuh) says: *Do not forbid the female worshipers of Allah, the mosques of Allah.*

This is with the condition that the woman adheres to the Islamic etiquette in her clothing and walk. She is not to adorn her beauty and she is not to go about like a display as if she is giving herself away. She must not do this. Rather, her going there should be sincerely for Allah, not to show off and not to watch others. This is what the Muslim woman should do.

Making Up Missed Days Of Ramadhan After The Passing Of Another Ramadhan

Question: *If I eat during some days of Ramadhaan due to an excuse and then another Ramadhaan comes without me making up what I missed, what is the judgment concerning this? Do I make them up and also give a ransom? And if I have doubt concerning the number of days I didn`t fast, then what should I do to remove this doubt and gain the pleasure of Allah?*

ANSWER: Some scholars say that if you miss some days of one Ramadhaan and another Ramadhaan occurs without making up those missed days from the previous Ramadhaan, then he has to make them up along with a ransom. The ransom is to feed a poor person one mudd from the predominant food-stuff of the country for each day. And a mudd is a little more than half a kilogram (1.1 lbs.), approximately. This is the madh-hab of the Shafi`eeya and the Hanbaliya who act upon what has come from some of the companions. The other Imams and scholars do not make this an obligation.

In any case, if this happens with him then he is to definitely make it up. As for feeding someone or giving a ransom, if he does this then he has done something good and if he abandons it then by the will of Allah there

will be no blame on him. Because there is nothing authentic from the Prophet (pbuh) concerning this.
As for having doubt about the number of days, the person should do what he thinks best and has certainty about. And so that he can be at ease concerning the preservation of his religion and have a clear conscience, he should fast a number that is more - and for this he will have a reward and recompense.

Making Up Missed Days Of Ramadhan During Sha`baan

Question: *Is it permissible for the Muslim to make up whatever he did not fast of Ramadhaan, in Sha`baan?*

ANSWER: When a Muslim male or female misses days from Ramadhaan, they are to make it up when they are able and have the chance during all months of the year and before the next Ramadhaan. This means that they have eleven months to make up what was missed in Ramadhaan - whether they did not fast because of a sickness, traveling, menstruation, or any of the other valid excuses. This is a type of generality within the legislation that affords one to make up what was missed from Ramadhaan. One can make it up during Shawwal, the month immediately after Ramadhaan, or whatever is after Shawwal.
There is no doubt that doing them early, as an eagerness to do good deeds, is better. Like what Allah said:
So hasten towards all that is good. (2:148)
But a person cannot guarantee his life, therefore he is to be cautious with himself. And what is better for his afterlife is that he be free from the obligations that he has missed. So if he postponed it for any excuse, like severe heat, weakness or feebleness in health, or he is too busy and not able to fast what he missed, then he has the time to make them up until the next Ramadhaan.

If Sha`baan comes and he still did not make up what he missed, then he has to make it up in this month because this is his last chance. The Mother of the Believers A`ishah, may Allah be pleased with her, would do this. Many of the days that she missed from Ramadhaan, she would make them up during Sha`baan. There is no blame in doing this. And if some people shoulder doubt about this matter, then there is no basis for this in the legislation. All months can be used to make up what was missed from Ramadhaan.

But suppose that a person was sick from the last Ramadhaan until now, and the next Ramadhaan comes while he is in the same condition. He would not have been able to have made up what he missed except with a severe hardship and suffering. For a person like this, the siyaam that he missed would remain as a debt which he would have to offer after Ramadhaan, when he regains his health and has the ability to fast. Here, there would be no blame on him. And Allah ended the ayah of siyaam with His saying:

Allah wishes for you ease, and does not wish for you difficulty. (2:185)

The Preference Of Fasting During Sha`baan

Question: *Are there certain days in the month of Sha`baan in which siyaam is preferred?*

ANSWER: The month of Sha`baan is one of the months during which the Prophet (pbuh) would fast more so than during the other months. A`ishah, may Allah be pleased with her, narrated that the Prophet (pbuh) would never fast a complete month other than Ramadhaan. This is in opposition to what some people do in some of the Arab countries when they fast for three months: Rajab, Sha`baan, and Ramadhaan. And there

so they begin siyaam from the first of Rajab until the seventh of Shawwal except for the day of Eid which is the first of Shawwal. This has not been reported from the Prophet (pbuh), from the companions or from the successors.

The Prophet (pbuh) would fast in every month. And A`ishah said: *He would fast until we would say: `He will not eat.` And he would eat until we would say: `He will not fast`.* Sometimes he would fast Mondays and Thursdays. Sometimes he would fast three days from each month, especially the days of the white moon (the 14th, 15th, 16th). And sometimes he would fast one day and eat one day - as was done by Dawood, peace be upon him. *The most beloved fast to Allah is the fast of Dawood, he would fast on one day and eat on one day.* The most that the Prophet (pbuh) would fast was in the month of Sha`baan. And this was a type of readying and preparation for welcoming the beginning of Ramadhaan. But for him to fast on particular days, this has never been reported.

In the shari`ah it is not permissible to distinguish a certain day for siyaam or a certain night for standing in salaah without legislative proof. This matter is not from anybody`s right whoever they may be, rather this is only from the right of The Lawgiver, Allah. To distinguish certain times and certain places with acts of worship, and to determine their ways and etiquette is the concern of The Lawgiver and is from His right, it is not from the concern of the humans.

And Allah knows best.

Regarding
Hajj And Umrah

Supererogatory Hajj Or Charity?

Question: *Some people persistently perform hajj every year, as well as umrah annually during Ramadhaan. This is done even though in these years there is severe overcrowding during the hajj. Some people fall and die because of the intensity of the crowd, especially during the tawaaf, sa`i, and throwing stones.*

Is it not better for them to give what they would spend in the voluntary hajj and supererogatory umrah, towards helping the poor and needy, or towards supporting charitable projects and Islamic organization - which most of them stop their activities because of lack of income and not enough money? Or is spending in repeating hajj and umrah considered better than charity and giving for the cause of Allah and for the victory of Islam?

I kindly ask for clarification of this in light of the proofs of the

ANSWER: One should know that the performance of religious obligations is the first thing that is demanded from a responsible person, and specifically with regard to the pillars of the religion. Then afterwards the supererogatory and voluntary actions are what Allah loves and these actions bring a person nearer to His pleasure.

Al-Bukhari reported a hadeeth qudsi: *My worshiper will draw close to Me by performing what I have made obligatory upon him. And My worshiper will continue to draw close to Me with voluntary actions until I love him. So if I love him, then I will be his hearing with which he hears with, and his sight with which he sees with * But we must put in front of our eyes the following legislative precepts.

The first precept is that Allah will not accept the voluntary until the obligatory is performed. Therefore, we see that all those who perform supererogatory hajj and umrah while at the same time they are stingy in giving the obligatory charity - by not giving it all or some of it - then his hajj and umrah will be returned to him (i.e. not accepted). Before

spending for hajj and umrah, one must first purify his wealth by giving charity.

Similar to this is the one that owes money to merchants or anybody else from whom he purchased an item on a deferred payment plan - so he did not pay at the time, or the one that has taken an interest free loan and he did not pay his debt. For this person it is not permissible to spend for hajj and umrah before he makes up what he owes.

The second precept is that Allah does not accept voluntary actions if their performance would lead to unlawful actions or happenings. Because being safely away from the effects of something unlawful has a priority over gaining the rewards of voluntary actions. If one were to just go, thus increasing the amount of those making supererogatory hajj, this would be a harm towards many Muslims. It would increase the severe crowding which causes excessive hardships, spreads diseases, and makes some people pass out and die. People there even get their feet stepped on with them not noticing, or they do notice but they are not able to move forward or backward. What is obligatory upon those who can find a way to do so, is to reduce the crowds. And the first step towards this is to prevent those who have performed hajj a number of times from going to hajj so that room can be made for others - for those who still have to perform the obligatory hajj.

Imam Al-Ghazali mentioned the etiquette that must be observed by the one performing hajj: *He is not to help the enemies of Allah, the princes of Makkah who block the people from the Sacred Mosque, by handing over `Muks` (which is an unjust tax that is taken). And also by giving anything to the bandits on the roadway. If he gives his wealth to them, then he will be supporting transgression and would be making things easy for them. It is as if he himself is helping them. Therefore he is to find any way not to pay it. And if he is not able to, then some scholars have said - and it is okay what they have said - that abandoning voluntary hajj and umrah and retreating from the roadway, is better than supporting transgression. And it is meaningless for one to say: `They take from me and I have no choice.` Because if to begin with he stayed in his house or retreated from the roadway, then they would not take anything from him. He is the one that put himself in this position of having no choice.*

Our statement about this voluntary action is that if there was behind the

offering of voluntary hajj an unpraiseworthy, unlegislated, unlawful action, or just something that supports this - even if indirectly - then abandoning it is better for the Muslim who seeks the pleasure of Allah. This is the clear understanding.

The third precept is to protect from corruption is prioritized over gaining benefit, especially if the corruption is general and the benefit is specific. If it is at the disposal of some to perform hajj repeatedly and there was a general corruption behind this for the thousands and hundreds of thousands performing the hajj (i.e., they would receive harm and injury to their selves and bodies - even those who are performing voluntaries receive hurt from this), then the obligation is to prevent this kind of corruption by preventing what causes it. That is the greatness of the crowds.

The fourth precept is that the doors to the supererogatory actions of good are very broad. Allah has not made them narrow on His worshipers. And the believer with vision is the one that chooses from it what he sees as best for him and also in accordance with his time and place. So if there is harm and danger which would effect some people by doing supererogatory hajj, then Allah has provided many other options for the Muslims, and he can use them and draw near to his Lord without harming anyone.

There is charity which can be given to the poor and needy. It should particularly be given to the relatives and the weak from the immediate family. There is a hadeeth: *Charity to the poor is charity. And for the relatives are two things: Charity and relation.*

Spending upon them is a duty, if he is from the wealthy people and they are in poverty.

Also giving to the poor among the neighbors. One must give them their rights after giving Islam its rights. The required help one is supposed to give them is raised to the level of obligatory. And whoever does not do it, will be held guilty. Which is why there is a hadeeth: *He is not a believer who sleeps full, and his neighbor next to him is hungry.*

There is also spending on religious universities, Islamic centers, Quranic schools, and social and educational institutions that try to establish Islam. These institutions have difficulties and troubles due to the lack of financial support. And then you find the Christian missionary institutions

with hundreds of millions of dollars put aside that are used towards its success in destroying Islam, dividing the unity of the Muslims. These missionaries are trying to get Muslims to leave Islam, accept Christianity, or at the very least to shake the Muslims` firmness on Islam and ensure nothing remains of their faith.

But the shortage of Islamic projects is not because of the lack of money with the Muslims, for there are from among the present Islamic lands the wealthiest countries of the world. And it is not from the lack of good and generous people in these countries, for there still are good and kind Muslims. Rather the problem is that many of those who give and spend, put their money in the wrong places.

If the hundreds of thousands that perform supererogatory hajj and umrah annually were to put what they spend towards establishing Islamic projects or support those that already exist (and this was all done in a well organized manner), then this would benefit all Muslims in general and straighten their social and financial condition. It would allow those sincerely working for and calling to Islam find assistance to stand against the waves of missionaries, communists, secularists, undercover traitors working for the east or the west, etc. All of whom differ amongst themselves but agree to fight against the true Islam , to stop its progress, and to tear apart the Islamic nation by any means necessary.

I advise the righteous religious brothers that seek to repeat the hajj and umrah to stop what they do. If they feel it a necessity to repeat these acts, then let it be every five years and from this they will gain two great benefits in which they will have their rewards. The first would be redirecting the overflow of money to charitable works, calling to Islam, and helping the Muslims everywhere in the Islamic world or those outside of it who are suppressed minorities.

The second would be to provide adequate space for other Muslims, coming from other lands, that still have to offer their obligatory Islamic hajj. For them to make room and ease for the others is no doubt better. And for them to leave off supererogatory hajj with this intention - to generally reduce the crowds - then there is no knowledgeable religious person who will doubt that this will bring him nearer to Allah, because it has its reward. *Indeed for every man is what he has intended.*

What we should mention here is that actions of jihad is better than

actions of hajj, and this is established by the well defined text of the Qur`an. Allah has said:

Do you consider the providing of drinking water to the pilgrims and the maintenance of the sacred Mosque as equal to the worth of those who believe in Allah and the Last Day, and strive in the cause of Allah? They are not equal before Allah, and Allah does not guide the evil doers. Those who have believed, and emigrated, and strove in the cause of Allah with their wealth and their lives are far higher in degree with Allah. And those are the successful. (9:19-20)

The Hajj Of A Woman Without A Mahram

QUESTION: *A woman is obligated to perform hajj, she is in good health and has enough money, but she does not have a husband or a mahram that can go with her. Is it permissible for her to perform hajj along with groups of Muslim males or females, keeping in mind that today the streets are safe and that traveling isn't such a risk as it was before? Or is it obligatory upon her to delay hajj until she gets a mahram?*

ANSWER: The determined basis in the shari`ah is that a woman is not to travel by herself, rather it is obligatory upon her to have as her companion her husband or a mahram. This ruling is founded on what was reported by Al-Bukhari and others from Ibn Abbas, may Allah be pleased with him, that Allah's Messenger (pbuh) said: *A woman is not to travel except with a mahram and a man is not to enter upon her except if she has a mahram.* And it is narrated by way of Abu Hurairah that: *It is not permissible for a woman who believes in Allah and the Last Day to travel a distance for one day and one night without a mahram with her.*

Abu Sa`eed narrated that the Prophet (pbuh): *A woman is not to travel a distance for two days without her husband or mahram with her.*

And Ibn Umar narrated that: *She is not to travel for three nights, except if she has a mahram.*

Apparently the differences in narrations are because of the different petitioners and questions in which answers were given to them. Abu Hanifah preferred the last hadeeth of Ibn Umar. And he was of the opinion that a mahram is not needed except in travels in which the salaah are shortened. (This was also reported from Ahmad) These ahadeeth include all types of travel, whether or not it is necessary like visiting, trading, seeking knowledge, or anything else.

The basis for this ruling is not an evil assumption about the woman and her manners, as some people unreasonably think, but it is to take care of her reputation and dignity. It is to protect her from the desires of those who have diseased hearts, from the assault of a rapist, or a highway robber. And this is even more so in places that the traveler must pass through, like deadly deserts, in a time when a sense of security is not

present there, and where the places are unpopulated.
But what is the ruling on a woman who does not find a mahram to accompany her in a travel which has been legislated whether obligatory, preferred, or permitted? And there is with her a group of protective men, or trustworthy faithful woman, and the streets are safe? The jurisprudents have researched this topic whenever they discussed the obligation of hajj upon the women, and they would keep in mind the Messengers (pbuh) prohibition of a woman traveling without a mahram. Their considered opinions include the following.
1. From them are those who hold on to what is apparent from the mentioned ahadeeth, they prohibit traveling without a mahram, even for the obligation of hajj. And there is no exception to this rule - in any case.
2. From them are those who make an exception for the older woman that has no desire, as has been transmitted from Al-Qaady Bin Al-Waleed Al-Yaajee, from the Maaliki madh-hab. It is especially for women in general if we look at the meaning as was said by Ibn Daqeeq Al-Eid. This is a means to focus in on the most important opinions.

3. Some of them make the exception that as long as the woman is with trustworthy and faithful women, then the travel is permissible. Furthermore some conclude that it is enough for just one free trustworthy and faithful Muslim woman.
4. And some concluded that the roadway must be safe. This is the opinion that was chosen by Sheikhul-Islam Ibn Taymiyyah. He mentioned that Ibn Muflih in Al-Faroo`a said: *Every woman can perform hajj without a mahram as long as she will be safe.* And he said: *This is directed towards every travel in obedience... Al-Karabeesee transmitted this from Ash-Shafi`ee pertaining to the supererogatory hajj. And some of his companions also said this about supererogatory hajj and about every travel that is not obligatory like visiting and trading.*

Al-Artham transmitted from Imam Ahmad: *A mahram is not a condition in the obligatory hajj.* His justification for this is his saying: *Because she goes out with women, and with all those whom she is safe with.* Ibn Sireen even said: *With a Muslim it is okay.* Al-Awza`ee said: *With a just people.* Maalik said: *With a group of women.* Ash-

Shafi`ee said: *With a trustworthy faithful Muslim woman.* And his companions said: *By herself if there is safety.

Al-Haafidh Ibn Hajar said: *What is well-known with the Shafi`eeya is that it is conditional that there be a husband, mahram, or trustworthy faithful women.* And in another saying: *It is enough for just one trustworthy faithful woman.* In a saying transmitted by Al-Karabeesee, that was authenticated in Al-Muhathab, is that she can travel by herself if the streets are safe. If this is what was said about traveling for hajj and umrah, then this ruling should be uniform concerning all types of travel as some scholars have agreed.

Because the purpose here is to safeguard the woman and protect her, which is done by knowing that the roadway is safe and that trustworthy faithful men and women are present.

The proof on the permissibility of a woman traveling without a mahram is incumbent upon there being security and the presence of trustworthy faithful people. What was reported by Al-Bukhari is that during the final hajj of Umar Bin Al-Khattab, may Allah be pleased with him, gave permission to the wives of the Prophet (pbuh) [to perform hajj]. So he sent with them Uthman Bin Affan and Abdul Rahman. Umar, Uthman, Abdul-Rahman Bin Awf, and the women of the Prophet (pbuh) all agreed to this. None of the other companions rejected what they did and therefore this is considered to be consensus.

Second is what was reported by Al-Bukhari and Muslim from the hadeeth of `Ada Bin Haatim is that the Prophet (pbuh) told him about the future of Islam, its spreading, and its light going throughout the earth. From what he said is: *It is on the verge, that a young woman will travel from Al-Hira (a city in Iraq), going to the Sacred House with no husband accompanying her. She will fear none but Allah * This information does not only prove that this will happen it also proves its permissibility, because it was mentioned in a phrase which was praising the spread of Islam along with its sense of security.

Here I will state two additionally important precepts. The first is that the foundation in rulings on acts of dealings is to focus on their meanings and purposes. This is the opposite of rulings on acts of worship. This is because the foundation on acts of worship is just to worship and obey, before focusing in on their meanings and purposes - as was firmly

established by Imam Ash-Shaatiby who clarified this and verified it with proofs.

The second is that the things which are themselves prohibited are not permitted except if it is a dire must. And things that are prohibited so that they can be an obstruction to evil are permitted during necessities. And there is no doubt that the prohibition of a woman traveling without a mahram is prohibited so that it can be an obstruction to evil. It is a duty for us to look at traveling in our time. It is not like how traveling was in the past. It is not filled with the dangers of the waterless deserts, encounters with thieves, highway robbers, etc. Now traveling is by various modes of transportation that usually gather large amounts of people at a time: like ships, airplanes, buses, or cars that travel in caravans. Thus, this provides plenty of confidence and reliability, removing feelings of fear for the woman, because she will not be by herself in any place.

This is why there is no objection for the woman to perform hajj within this safe environment which will provide all the necessary security and contentment. And with Allah is the success.

Is Traveling By Airplane Better, Or Is Walking On Ones Feet?

QUESTION: *Is traveling for hajj by airplane or car better than walking on ones feet? There were some people who came walking on their feet from Pakistan so they can perform the obligatory hajj. They were saying that they will have a greater reward. Is this true?*

ANSWER: The amount of reward from acts of worship is not only built upon the existence of difficulty. Rather they are built upon a number of considerations and various conditions. The most important from them is the sincerity to Allah, The Mighty and Sublime, and then perfecting the act of worship by its actions and etiquette. So as long as

there is sincerity and it is in accordance with the way it is to be performed and its etiquette, then the act of worship will have the greatest reward. Then after that there is also the difficulty contained in it. For the person who puts great struggles in his acts of worship, these struggles will not be lost with Allah, The Mighty and Sublime, on the condition that he is not making it more difficult on himself.

Suppose that a person`s house is close to the mosque. Can he go walking around, making the distance farther and increasing the steps that he takes, thus providing him with a greater reward? This is not legislated. But naturally, if the house is far from the mosque, then for each step taken is a good point. As such, the tribe of Salma left their homes that were on the outskirts of Medinah and went to live close to the Prophet`s mosque. The Prophet (pbuh) did not permit them to do this. He ordered them to remain in their homes and he told them that for every step they take to the salaah it was considered as a good deed. So therefore these are good deeds that will be recorded for them on the balance with Allah. But still, this does not mean that a person can increase his steps or make the distance longer so he can gain more good deeds.

If a person does not have enough money for a plane to take him and he goes riding on a pack-animal, walking, or on a ship that requires little money, then no doubt he has a great reward. This reward is greater than for the ones that come more-or-less in two hours not feeling any tiredness or exhaustion. The important thing is that he does not make it more difficult on himself. Such as, he arrives walking while Allah has made it easy for him by means of transportation, or he comes riding an animal and he has the ability to come by car. So the difficulty that a person experiences because he does not have these things will be rewarded on the condition that he does not make it more difficult on himself.

Hajj While Young

QUESTION: *Is it correct to perform hajj at age fourteen? And if one does perform hajj at that age and then does something wrong afterwards, would this invalidate his hajj thus requiring another hajj?*

ANSWER: Hajj at the age of fourteen, without the individual reaching puberty, does not fulfill the Islamic obligation of hajj. The hajj that is obligatory must be performed after puberty. And puberty is either by age (usually age fifteen), by nocturnal seminal ejaculation or the onset of menstruation. If these have not been reached, then it is necessary to perform another hajj.

If he did something wrong after performing the obligatory hajj, then this wrong going does not invalidate his hajj because doing good actions are not invalidated by committing sins. Rather this only diminishes its fruit and reduces its reward. Allah, The Mighty and Sublime, will hold the people to account an everything big and small, from obeying or disobeying. And the Balance on the Day of Resurrection will be the judge. It will have the good deeds on one side of the scale and the evil deeds on the other. Then it will become clear which of them is heavier - it will either be the good deeds or the evil deeds. And it is upon this that the rewards and punishments will be determined.

*So whosoever does an atoms weight of good shall see it * And whosoever does an atoms weight of evil shall see it.* (99:7-8)

And We shall set up balances of justice on the Day of Resurrection, so that no soul shall be dealt with unjustly in anything. And if there be the weight of a mustard seed, We shall bring it forth. And sufficient are We as Reckoners. (21:47)

What is required from the Muslim is that his hajj be solely for Allah, and that its effects can be seen in his self and his dealings, after performing it. So therefore he repents, comes back to Allah, and does good actions. He is not to go back to his old ways, if he was from those who wronged their souls and committed wrongs from among the major sins. Rather, he is to turn to a clear page and establish a faithful relation with Allah. This is the fruit of hajj that has no reward other then the gardens of Paradise.

So if the petitioner performed hajj before puberty, then he is to perform

hajj another time to fulfill the obligation. And by the will of Allah, Allah will accept it from him. And I ask that he may be successful.

The Water Of Zamzam Between Science And Religion

The Cairo magazine *The Doctor* published a news flash in April of 1960 written by Dr. Ahmad Muhammad Kamaal. In it he includes medical and hygienic guidelines for those who will perform hajj to the Sacred House of Allah. He first discussed regular drinking water and then he began discussing the water of Zamzam, in which he said: *Many, if not all, of those that perform hajj believe that drinking a little of this water is a part of the performance of hajj or they drink it for a blessing. I swear by the Lord of the Ka`aba that if I was offered the riches of Korah to drink a small spoonful of it, I would totally refuse. And I really did refuse when Allah, The Mighty and Sublime, blessed me to visit His Sacred House at the beginning of this year. All those who perform hajj should know that the tests that have been done on this water show that it is heavily polluted with chemicals and bacteria that make it hygienically unsafe. I think that sewage-water coming from the houses of Makkah flow through pore-layers into the ground leading to the well. And my opinion is that the low location of the well and the existence of houses on high hills are what contribute to making it easy for this flow. Also, the well has been open with people getting water from it by buckets, since the time it was built until recently that subjected it to pollution.* This continued until he said: *My opinion is that the best thing that can be done to remove this hazard from the water of Zamzam, is that it should be purified with chlorine or in any other manner the specialists find to be sufficient.* These are the most important points in this article.

There was a big uproar in Saudi Arabian newspapers and magazines. There were many refutations against the writer and many accusations on his religion and creed. They used ahadeeth and proof about the water of

Zamzam and the blessings that are in it. There is no doubt that this is a critical issue, because it goes straight to the religious legislation of Muslims. And Muslims think highly of this water in their minds, connecting it with the sacred country, the Sacred House, and making hajj there. To the extent that it is now known that whoever calls his brother to drink or make wudhoo` *from the water of Zamzam,* then it is like he is calling him to hajj.

The issue, from the medical perspective, needs professionals whom we can trust to test the water then derive their opinion about it. But from the religious perspective it is necessary to answer the following questions so that the matter can become clear and the problems removed.

Is the water of Zamzam sacred in the religion? Is drinking it obligatory or preferred for those who perform hajj? Is it legislated to drink from it even though it is polluted as the doctor said? And is it possible for the water of Zamzam to become polluted due to any reason? For the answers to these questions, we will point out the reported ahadeeth about the water of Zamzam and we will clarify the scientific position and its proof.

1- In his `Sahih,` Al-Bukhari put in the book of hajj a chapter that has ahadeeth concerning the water of Zamzam. Nothing was mentioned about its benefits and blessings except the hadeeth in which the Prophet`s (pbuh) chest was opened by angels and his heart was washed with this water, and the other hadeeth in which he (pbuh) drank from it. There is nothing in these two ahadeeth that provide clear proof on its goodness and blessing. And this is what Al-Haafidh Ibn Hajar clearly defined in Fat-hul Baari, where he explained the hadeeth: *He has not established any hadeeth on its benefits, according to his conditions, which are clear.* And in the chapter on `Saqayatul-Hajj,`

he reported from Ibn Abbas that the Allah`s Messenger (pbuh) went to the `saqaya` and he drunk. So Al-Abbas said: *Oh Fadhl, go to you mother and get a drink from her for the Allah`s Messenger (pbuh).* The Prophet (pbuh) said to the `saqaya`: *Give me drink.* Al-Abbas said: *Oh Allah`s Messenger (pbuh), they put their hands in it.* The Prophet (pbuh) said: *Give me drink.* So he (pbuh) drank from it. Then he went to the well of Zamzam while the people were giving others to drink and working in it, and he (pbuh) said: *Work, for you are doing righteous work.* Then he said: *If you are tired, then I will go down and put the

rope around this [and work in the well] - and he pointed to his neck and shoulders.*

In this hadeeth we find Al-Abbas, and he respected the `saqaya`, wanting to give the Allah`s Messenger (pbuh) to drink from a different type of water which his son Fadhl would get from the house. His reason for this was that people would put their hands in it. But the noble Messenger (pbuh) chose to be an example for the believers and not be different from them. He drank from what they drank from and he did not see any harm in it or expect any harm from it, otherwise he would have taken another stance. But Abbas showed a kind of disgust towards it, while the Prophet (pbuh) had pure will power and ability to overcome feelings of disgust. His humbleness would cause him to do like what the rest of the Muslims would do. In another narration of this hadeeth from At-Tabaranee is that Al-Abbas said to him (pbuh) * the hands have touched this, should I get you to drink from our houses?* The Prophet (pbuh) said: *No. Get a drink for me from what the people drink from.*

Is there anything in this hadeeth about the sacredness of Zamzam? No. All that is in it is what Ibn Hajar said about it, which is that this hadeeth encourages drinking water, particularly the water of Zamzam. It shows the Prophet`s humbleness and the disliking of showing disgust when one is given food or drink. And also that the basis in anything is purity due to the Prophet`s (pbuh) drinking from that which the hands have touched.

2- As for Sahih Muslim, I will focus on what was reported about Zamzam in the hadeeth from Abu Dharr: *That it feeds hunger.* The meaning of `feeds hunger` is that is satisfies one by taking it.

3- Ahmad and Ibn Maajah reported from Jaabir the hadeeth: *The water of Zamzam is for what one drinks for.*

The people of hadeeth have said: *In its chain is Abdullah Bin Al-Mu`mal who is weak and Ibn Al-Qataan declared as weak.* Al-Baihaqee reported this hadeeth also from Jaabir by a different chain that includes Suwayd Bin Sa`eed, who is very weak. Yahya Bin Mu`een said about him: *If I had a horse and sword, I would have gone to battle against Suwayd.* And this is because Yahya knows the danger that Suwayd has done to the hadeeth by reporting from unknown people.

4- A-Daaraqutnee reported from Ibn Abbas the hadeeth: *The water of Zamzam is for what one drinks for. If you drink it to satisfy your hunger,

Allah will satisfy your hunger. If you drink it to quench your thirst, Allah will quench your thirst * What is true is that this hadeeth is the saying of Ibn Abbas himself, it is not traced all the way back to the Prophet (pbuh). In At-Talkhees, Al-Haafidh criticized the narrator who traced it back to the Prophet (pbuh). He judged his narration as abnormal and in conflict with the trustworthy scholarly memorizers. Also, If this was the saying of Ibn Abbas, may Allah be pleased with him, then this is only his individual opinion in which we do not have to adhere to it or have faith in it. Nobody is a proof except Allah`s Messenger (pbuh).

5- Al-Bazzar reported from Abu Dharr the hadeeth: *The water of Zamzam feeds hunger and cures sicknesses.* Al-Munthiree declared its chain of narrators to be authentic, and also At-Tyalisee reported it in his Musnad. This is the best hadeeth that can be used for the water of Zamzam, namely that it satisfies and heals. But does this hadeeth mean that it is protected from being subjected to the general laws of the universe? And does it negate the fact that it can become polluted for whatever reason?

If the correct scientific tests prove that its water has been polluted and that it is feared that it can harm those who drink it, should we deny the scientific results because we believe that it contradicts this hadeeth? This hadeeth is not even sure proof or evidence. Especially because the words *cures sicknesses* is not reported in Al-Bukhari or Muslim, or even in any of the books of Sunnah that are officially recognized. Allah said about bathing: *In it is healing for people.*

This does not mean that it will never become contaminated.

Drinking from Zamzam is not an obligation or a Sunnah from the Sunan of hajj. And there are two things that must be mentioned here. The first is that drinking from the water of Zamzam is not one of the rituals of hajj or a Sunnah in any of the known madh-habs of the Muslims. Rather it was said that Abdullah Bin Umar would not drink from the water with the `saqaya` during hajj - due to his strict adherence to the Sunnah and proofs. He explained this by saying that he feared that the people might think this to be a part of perfecting the hajj. Some mention the preference in drinking from the water of Zamzam by using ahadeeth where the Prophet (pbuh) drank from it. Yet others say that he drank from it as a natural habit, therefore it does not prove his preference if it is understood

to be a natural habit.
The second consideration is what we have considered to be pure knowledge. And as for Zamzam, it is enough for us to have beautiful remembrances of it going all the way back to our forefathers Ibraheem and Isma`eel, peace be upon them.
And it has not been verified to me, by a trustworthy way, that its water has really become polluted. But it is upon the Sultan in Arabia and the other Muslim countries to come together to protect this well from anything that can infect it, and to keep away the doubts and suspicions about this matter which the hearts of the Muslim fail into.
I would also like for those who care, to be content and at ease with their religion. Know that Islam is so deeply rooted and firmly established that it will not be adversely effected by any article in a newspaper or a published book. The reality is that Islam moves the world, and will remain forever.
And Allah ordains that His Light will be perfected. (9:32)

Suspicion Around The Black Stone

QUESTION: *I came across a booklet where the writer pointed out suspicions about the black stone. He refuted the ahadeeth that have been reported concerning saluting it and kissing it, claiming that they contradict the Islamic call to monotheism and the rejection of idols. What is your opinion about this claim?*
ANSWER: Superficial study is one of the diseases among some of the educated. And hurrying to give rulings before becoming deep-rooted in knowledge or without referring back to the people of remembrance and knowledge is a spoiled fruit coming from this shallowness. And I do believe the one that says: *Verily those who doubt things in the religion are either ignorant ones, or knowledgeable ones to whom points of knowledge have swelled in their heads.* Pointing out suspicions concerning the issue of saluting the black stone and refuting the reported

ahadeeth about it is simply a clear straying and disregard to the nature of science (knowledge) and the nature of religion.

The nature of science is to fit each of its parts into the foundation. And the science of hadeeth has its basics and fundamentals that have been derived by its scholars, so one can know what hadeeth is accepted and what hadeeth is rejected. They have split it into categories using as much caution and precision as possible. And they have done heroic struggles in purifying the prophetic Sunnah and informing us about it. But as for the ahadeeth that have been reported concerning the black stone, these include some of the following.

Al-Bukhari reported from Ibn Umar that he was asked about saluting the black stone, so he said: *I saw the Messenger of Allah salute it and kiss it.* Naafi` narrated: *I saw Ibn Umar salute the stone with his hand, then he kissed his hand and said: `I would not have done it if I had not seen the Allah`s Messenger (pbuh) do it`.* (Agreed Upon) Umar narrated that he would kiss the black stone and say: *I know that you are only a stone, you do not harm nor benefit. But if I had not seen the Allah`s Messenger (pbuh) kiss you, I would not have kissed you.* Collected by Al-Bukhari, Muslim, Ahmad, Abu Dawood, An-Nasaa`ee, At-Tirmidhee, and Ibn Maajah.

At-Tabaranee said: *Umar said this because the people during the time were worshiping statues. He feared that the ignorant would think that saluting the stone was a kind of reverence towards stones, like how the Arabs would do in their days of ignorance. So he wished to let the people know that his saluting was just an adherence to the action of the Allah`s Messenger (pbuh), not because the stone itself harms and benefits - but as the ignorant used to worship the idols.* The ahadeeth that have been mentioned are authentic and established. None of the scholars from the predecessors or those after them have defamed any of them. What is more, is that this is an action or sunnah that has been transmitted by generations from the prophetic era until now with nobody rejecting it. So it is now a unanimously agreed upon issue, and the nation will not unanimously agree upon something wrong, therefore this alone is stronger then any other reported hadeeth, and any other saying which somebody has said.

And as for the nature of religion, the believers know very well that they

must first believe in the unseen (from the belief side), and they must hear and obey the orders of Allah (from the action side). And this is the meaning of the word religion and the word worship. Islam, as a religion, is not vacant of sides of pure worship - although it has the least from all the religions. Especially during hajj, there are many actions of worship - one of them being the kissing of the black stone. And the overall wisdom behind the actions of worship is understood, even if their particulars are not. The general wisdom in them is the wisdom of hardships. These are tests from Allah to His worshipers so that those who follow the Messenger can be known from those who will turn on their heels [and becomes apostates].

Actions of worship distinguish the worship sincerely for Allah from the phony worship. The sincere worshiper says upon receiving an order from Allah the same that was said by the messenger and believers: *We hear and we obey.* While the worshiper who is defiant of his Lord says what the Jews have said from before: *We hear and we disobey.* And if the wisdom of everything that the worshiper is burdened with was completely and thoroughly understood by the intellect, then people would obey and follow their intellect before obeying their Lord.

The Muslim is supposed to - when he circles the Holy House or salutes the stone - believe that this House and what is in it, are traces from Ibraheem, peace be upon him. And who is Ibraheem? He is the one that destroyed the idols, is the messenger of monotheism, and is the father of the upright magnanimous community.

Verily Ibraheem was a nation in total devotion to Allah, pure faith. He was not one of the polytheists. (16:120)

Seeking Blessings From Stones Is Polytheism

QUESTION: *At the shrine of As-Sayyid Ahmad Al-Badawi in Tanta, Egypt is a stone hanging on the wall in one of its corners. On this stone is a deep footprint. The people wipe their hand on it trying to get blessings and asking for blessings or other things. They say: *This foot print is the imprint of the foot of the Prophet (pbuh).* Is this established to be a fact? And is seeking blessings in this way permissible by the shari`ah?*

ANSWER: Nothing has destroyed the Muslims except excessiveness and negligence. Some of them exceed the limits in belief until they have faith in superstitions and fairy-tales and seek blessings from stones and footprints that the religion has not legislated nor has Allah given permission for. And others are parsimonious in belief until they develop suspicion about the black stone itself. But the truth is between these two extremes. Islam has rejected seeking blessings from all stones. There are no exceptions in this except the black stone, for a wisdom that we have already mentioned. And concerning that type of stone existing in Tanta, there is no historical proof that this stone is from the prophetic era, or that the footprint is the foot of the Allah`s Messenger (pbuh). Nobody has ever had proof for this.

Second, is that Allah`s Messenger (pbuh) has never ordered his nation to wipe their hands over and seek blessings from the places where he walked and elevate it to the level of sanctity. Rather, he would warn all those from whom he smelled the scent of excessiveness from these kinds of feelings. And he would block any door from which fitnah can enter. This is why he said: *Do not take my grave as a place for celebration.* *Do not take my grave as an idol that is worshiped.* *May Allah damn the Jews and Christians. They have taken the graves of their prophets as mosques.*

His companions were also upon his guidance. Umar hastened to cut down the tree of Ridwaan in Hudaybiyah, under which the believers gave their pledge of allegiance to the Allah`s Messenger (pbuh). This act has even been mentioned by the Qur`an. Umar, may Allah be pleased with him, cut it down when he saw some people going to it seeking blessings.

Indeed kissing the black stone is an act of worship. Actions of worship are done purely for Allah, and we are to stop right there and are not to make an analogy between this and anything else. The best is what Umar said: *If I had not seen the Allah`s Messenger (pbuh) kiss you, I would never have kissed you.*
As for those who use as proof the hadeeth: *If any of you believe in a stone, it will benefit him.* What they are definitely trying to prove is clear falsehood. Ibn Hajar said about this hadeeth: *It has no source.* And Ibn Taymiyyah said: *It is fabricated.*

The Ruling on Spending the Night In Al-Muzdalifah

QUESTION: *I perform hajj every year. I do not spend the night in Al-Muzdalifah but rather I stay in it for about three hours. Do I have to pay a ransom or not? I take my child with me to hajj every year. She is around 10-12 years old and assumes the state of ihraam during hajj and umrah. Is there a ransom upon her also?*
ANSWER: As for the one that will spend the night in Al-Muzdalifah, the jurisprudents have differed about it. Is it obligatory for the one performing the hajj to spend the night in it like how the Prophet (pbuh) spent the night until setting out in the morning to complete the travel? Or is it just a place where one combines Maghrib and Ishaa`a salaah as was done by the Prophet (pbuh), and remain there for a period - which some, like the Hanbali madh-hab, have determined to be half of the night? And some others, like the Maalikiya, say that it is just a place and that one does not have to stay in except for the time needed to pray Maghrib and Ishaa`a combined and to eat some food. Then after this there is nothing wrong for one to continue his advancement.
I believe that the Maaliki madh-hab, in this issue, makes the way easy. And during these recent years I tend to incline towards making things

easy concerning the matters of hajj. This is because I see the great amount of those who perform hajj and the tremendously huge numbers that come every year to perform this obligation. If we do not take these sayings which makes things easy, then we would over burden the people with a severe hardship which would not let us say to the people, for example: *Remain in Al-Muzdalifah until morning.* This is because they are a million and a half or more and that number might double in the future years. If the people did not depart in crowds, group by group, from the beginning of the night until its end, then this would create severe difficulties resulting from the overcrowding. Also, if the early scholars were to witness the severe crowding that we see today, they would have said the same as we have said. Indeed the religion of Allah is easy and has no difficulties in it. And when the Prophet (pbuh) was asked about an action of the hajj which was done before or after its appropriate time he would say: *Do, and there is no burden.* This is making it easy for the people in spite of the fact that during his time there was not the tremendous crowding that is here today.

This is why I stand with the opinion of the Maalikiya, concerning that the person performing the hajj does not have to remain in Al-Muzdalifah except for the time it takes to pray Maghrib and Ishaa`a combined and to eat one`s food. This is especially for those who have with them women or young children. And our brother does not have to pay ransom.

As for the answer to the other question, as long as he makes the girl that accompanies him - and her age is around 10 to 12 - assume the state of ihraam, then he is to do so for both hajj and umrah while performing tamattu`

. Also, upon her is the ransom just like it is upon the adult. And he is to do for her what he does for himself concerning the rest of the rituals.

If she has not yet reached puberty, then there is still an obligation upon her. And for her, her father, and whoever performs hajj with her, is a reward. The Islamic obligation of hajj remains after reaching puberty by age (15) or by menstruation for the girl and wet dream for the boy. There was a woman that asked the Prophet (pbuh), while carrying a child: *Oh Allah`s Messenger (pbuh), is there a hajj for this child?* He (pbuh) said: *Yes, and for you is the reward.*

`Maqaam Ibraheem`
Is It Permissible To Move It From Its Place?

QUESTION: *There have been lengthy discussions in Islamic magazines concerning the permissibility of moving `Maqaam Ibraheem` from its present location to another location inside the Sacred Mosque itself. The discussion is because the mutaaf becomes extremely crowded with people circling the Ka`aba during the days of hajj and it needs to be made wider. If they do enlarge it, then `Maqaam Ibraheem` will be in the way of those circling the Ka`aba. They want to move the `Maqaam` to another place so they can free the new mutaaf from all obstructions or barriers. Is there any shari`ah prohibition against this? We ask for you to clarify things.*

What exactly is `Maqaam Ibraheem`?

ANSWER: Before we give the opinion concerning this issue, we must mention a few words clarifying what is meant by `Maqaam Ibraheem.` First, it was reported that Ibraheem (pbuh) arrived at Makkah and was received by the wife of his son Isma`eel. She wished to pour water for him so he could wash his head so she got a stone for him, he put his right foot on it, then leaned forward a side of his head and she washed it for him. She then turned the stone to its other side, he put his foot on it then leaned forward the other side of his head and she washed it for him. This is the stone that some people call: `Maqaam Ibraheem`.

Second is that others have reported that Ibraheem (pbuh) was building the Ka`aba, with Isma`eel handing stones to him. When the building became big and Ibraheem was now unable to lift the stones, he stood on another stone to help him lift them and continue to build. After transmitting this report, they would say: This stone is `Maqaam Ibraheem`. And this is what most scholars choose.

Third is from what Ibn Abbas, may Allah be pleased with him, said: *All of the hajj is `Maqaam Ibraheem.* Standing at Mt. Arafat is `Maqaam Ibraheem`, throwing pebbles at the jimar

the Ka`aba, doing the ceremonial walk, and the other rituals of hajj are all `Maqaam Ibraheem` * And these are some very pleasant words coming from a brilliant mind and deep understanding.

The `Maqaam Ibraheem` includes all the acts that Ibraheem (pbuh) completely performed for the sake of Allah in the valley of Makkah. These acts were done when he migrated there with his son, when he built the House of Allah by His orders, when he put his son forward for sacrifice, and all the other things which are known about his life, peace be upon him. The stone that he (pbuh) stood on while building the Ka`aba is another one of these acts, which is why the name is given `Maqaam Ibraheem.` Muslim reported from Jaabir that when Allah`s Messenger (pbuh) saw the Sacred House he used its corner as a starting point and ramal

four times around and walked three. He then went forward to `Maqaam Ibraheem` and recited:

And take `Maqaam Ibraheem` as a place of worship. (2:125)

and then prayed two rak`ah in which he recited during them:

Say: He is Allah The One. (Surah 112 in its entirety)

Say: Oh disbelievers. (Surah 109 in its entirety)

The stone was first connected to the wall of the Ka`aba so that Ibraheem (pbuh) could stand on it to build. It remained this way during the days of the Allah`s Messenger (pbuh), the days of Abu Bakr, may Allah be pleased with him, and some days with Umar. Umar, may Allah be pleased with him, saw that the stone obstructed those circling the Ka`aba and prevented them from getting close to the wall of the Ka`aba, thus making those circling confuse those praying the two rak`ah before joining the others. So Umar, may Allah be pleased with him, ordered it to be moved from its location to the eastern side where it is today

(meaning before they moved it some years ago).

Those days, the mutaaf was wide. But the mentioned stone or `Maqaam Ibraheem` has entered the mutaaf yet another time. Naturally, those who circle the Ka`aba will confuse those praying, and the stone will obstruct those circling the Ka`aba. This then leaves us no choice except to think about what Umar, may Allah be pleased with him, thought about. Should we move the stone out of necessity just like how Umar moved the stone out of necessity?

Here, the Godfearing among us will come and say: *Who are we compared to Umar? Umar did what he did, with the companions of the Allah`s Messenger (pbuh) watching his actions and agreeing with him. None of them objected. This was unanimously agreed upon, accepted, and transmitted by the nation generation after generation until to day. It is not permissible for us to change its place that the companions have accepted as `Maqaam Ibraheem`. This is even considering the great events that have happened over the years. Nobody has changed its place up until today *

This is a good saying and a praiseworthy thought, but we would like to say that Umar, may Allah be pleased with him, moved the location for an apparent reason and a clear necessity. The companions agreed with what he thought. And the reason today is the same reason as yesterday. So do you think that if Umar was alive today and you give him the reasons of today, that he would hesitate in moving the stone another time just as he moved it yesterday?

Is it not from our right to naturally follow the companions? So when a necessity comes upon us we deal with it by using examples from their actions, when the same necessity was upon them?

The mutaaf is no doubt a tight area. Whoever has had the good fortune of performing hajj knows what is meant by this tightness and overcrowding. And knows the hardship upon the women in the severity of the crowd, along with all the pushing and shoving. One knows that jogging while circling the Ka`aba - this is a sunnah that was done by Allah`s Messenger (pbuh) - is hardly possible because of the severity of the crowds. There is no doubt that our lenient religion welcomes widening the mutaaf making it easier for those circling it, removing the hardship upon those who experience difficulty, and to make it a reality for those who would like to follow Allah`s Messenger (pbuh) by jogging. But this admirable action would be impossible if the stone remains in its location. We would be subjecting ourselves to harms that would take place. Allah, The Glorious says:

And take `Maqaam Ibraheem` as a place of worship. (2:125)

And circulating in the new mutaaf will prevent the salaah that Allah has ordered. Or it would at least make the salaah of the worshipers empty

from the spiritual feeling of taqwa and contentment. All of these harmful matters are not accepted by the shari`ah except if it is to repress a worse and greater harm. And no one has the ability to direct us or guide us towards something harmful which effects the rituals of hajj, by moving `Maqaam Ibraheem` to another place.

We must also mention two additional points. The first is that Umar, may Allah be pleased with him, moved the stone when it was still connected to the wall of the Ka`aba and in its own respectable position. So he moved it away from the Ka`aba. There is nothing that we can do today that is similar to this. And the second is that when Umar decided to move it, what he actually did was move it from the location which Ibraheem put it with his hand and stood on it so he can build. Umar changed the location that is associated with sacred remembrances and he put `Maqaam Ibraheem` in other than `Maqaam Ibraheem.` And there is nothing that we can do today that is similar to this. The old location of the stone was considered by the people as being `Maqaam Ibraheem` even before the saying of Allah was sent down:

And take `Maqaam Ibraheem` as a place of worship. (2:125)

So when this noble saying was sent down, it was understood in the peoples minds that this is none other than the place that has a connection with the Ka`aba. It was reported from Jaabir and others that when Allah`s Messenger (pbuh) circled the Ka`aba and passed by the stone, Umar, may Allah pleased with him, said to him: *Is this the `Maqaam` (position) of our father Ibraheem.* The Prophet (pbuh) said: *Yes.* Umar said: *Should we not take it as a place to worship?* And not long afterwards was the saying of Allah sent down:

And take `Maqaam Ibraheem` as a place of worship. (2:125)

From this we know that when the noble ayah named this place Maqaam Ibraheem, the exact meaning was already known in the minds of the people. And when salaah was ordered, it was ordered to occur in a known place. Allah`s Messenger (pbuh) prayed there and the companions and those after them prayed there the same way he (pbuh) prayed there. All of this means that when Umar moved the stone, he moved it from the place where the Allah`s Messenger (pbuh) prayed, and where the noble ayah was sent down. And there is no doubt that if we were to move it today we would not change what was established by the revelation, nor

would we turn the people away from where Allah`s Messenger (pbuh) prayed. So how can it not be allowable for us what was allowable for Umar?

There is another point that must be mentioned here about the `Maqaam.` It is that during the ignorant days of the Arabs, when they were rebuilding the Ka`aba, they ran out of money so they did not build it on its original foundation and plane. They then raised its door, which was previously connected to the ground, thus leaving a part of bare stone underneath it. This is what is called today al-Hijr

Muslim reported that A`ishah said: *I asked Allah`s Messenger (pbuh) about the Jadr

`Is it part of the House?` He said: `Yes.` I said: `Then why have you not put it inside the house?` He said: `Your people ran out of money.` I said: `Then why is its door raised?` He said: `Your people did this so they can let whoever they want to enter and prevent whoever they want from entering`.*

The Prophet (pbuh) wanted to tear down the Ka`aba, put the Jadr inside of it, and then rebuild it on its original foundation - the foundation of Ibraheem (pbuh) that was mentioned in the Noble Qur`an. He would have done this if he did not fear that peoples` hearts would change against him, because they were just recently in ignorance, and they would reject what he has built. This is why he said to A`ishah: *Oh A`ishah, if your people had not just came out of disbelief, I would have demolished the Ka`aba and built it on the foundation of Ibraheem.* In another narration: *If it was not that your people just came out of a state of ignorance. Because I fear that their hearts will reject if I look into putting the `Jadr` inside the Sacred House and connecting its door to the ground.*

Here, Allah`s Messenger (pbuh) sees that the state of ignorance has made significant changes and alterations to the Ka`aba - with it being as it is in its sanctity and holiness. He did not see that these changes are anything except physical changes. These changes do not effect the creed, and does not decrease the sacred symbolic meaning of the Ka`aba which makes it the `House of Allah.` For it is the `House of Allah` whether its door is connected to the ground or raised up from it. And it is the `House of

Allah` whether it includes its original bases or only some of them. Allah`s Messenger (pbuh) called it the `House of Allah` in spite of the changes done to it, and the revelation was sent down defining it to be the `House of Allah` in spite of this also. And this is because whatever remains from its establishment is enough to associate with it its symbolic meaning which proves its relation to Allah, The Glorified.

Therefore, the significance of the Ka`aba is in its symbolic meaning and its sacred relationship with Allah. Whatever blessing there is in the Ka`aba it is not attributed to its stones or its type of building material. Rather, it is attributed to the magnificence of its spiritual meaning that is related with Allah, The Glorified. This is why the Messenger (pbuh) did not see it necessary to cancel the changes that the state of ignorance had done to the Ka`aba. Because the physical changes are not connected to the creed of the people or that the changes do not strip away from the Ka`aba the hidden meanings that make it the `House of Allah.` So the result of the actions done in ignorance were left to remain as they were. And they were left that way so that the hearts that just came out of the state of ignorance can remain stable and constant.

But we should mention here that Allah`s Messenger (pbuh) was sent so he can change what the hearts of the people were acquainted with concerning the ignorance of paganism, their worship, their beliefs, their practice of idolatry, divination, etc. The Prophet (pbuh) did away with all of these without worrying what the people would reject from his actions. And if he did fear the people`s rejection, then his message would not have advanced anywhere. If the physical building and establishment were themselves sacred or holy, connected to the creed, then Allah`s Messenger (pbuh) would have done whatever he wanted - to return the Ka`aba back to the way it was established by Ibraheem - without being concerned of the people`s rejections. But he did not do this. Rather he chose to be gentle and kind with the people in a matter that has no danger in it.

There is no doubt that the holiness of the stone `Maqaam Ibraheem` is nothing like the sacredness and regard held for the Ka`aba. For the Ka`aba is the `House of Allah` and the `First House Made For The People` and the `Sacred House`, while `Maqaam Ibraheem` is nothing similar to this. So if we do not find that the Messenger (pbuh)

was determined to hold on to or put back the original physical features of the House of Allah, then this has to be our stance towards that which is lower than the House in its sanctity and magnificence.

What removes the likelihood of the determination of Allah`s Messenger (pbuh) to return the House of Allah back to its original way is his saying to A`ishah, reported from Muslim: *Your people have fallen short in building the House. And if they had not just come out of polytheism, I would have completed what they did not do. If your people choose to build after I am gone, then come so I can show you what they did not do (and he showed her a distance of about six arm lengths).* The saying of the Prophet (pbuh): *If your people choose to build after I am gone,* cancels the likelihood of him being determined, and makes the issue purely a matter of choice or what he thinks to be the best action. Allah`s Messenger (pbuh) looks at these matters as spiritual realities which are not effected by any physical changes to its outer appearances.

It is with this noble perspective which Umar, may Allah be pleased with him, used with the stone of Ibraheem when he moved it from its original place to where it is now. He did not see that this change effects its relationship with Ibraheem, peace be upon him. For it will be `Maqaam Ibraheem` if it was connected to the Ka`aba and it will be `Maqaam Ibraheem` if necessity dictates for it to be moved away from the Ka`aba. It is as it is, `Maqaam Ibraheem.` If we were to look at its spiritual significance the same way Umar looked at it, then we would move it out of necessity to make more room for those who circle the Ka`aba, and to provide feelings of tranquility and taqwa for those who pray there, and Allah, The Glorified knows best. To Him is the praise and reverence, and may Allah give peace and blessings to our master Muhammad, his family, and his companions.

Authorizing Someone To Perform Hajj On Behalf Of Someone Else

QUESTION: *My mother and father have passed away without performing the obligatory hajj. Is it permissible for me to authorize someone that can to perform this obligation on their part, or is this not permissible?*

ANSWER: The basis of acts of worship, specifically the physical acts of worship, is that a person performs them himself. If one has not performed them himself, then it is allowable for his children to perform them for him. The Prophet (pbuh) said: *Your children are part of your earnings.* The child of a person is part of him, and he is a part of the child`s actions. It is considered as an extension for him after he dies, just as it has come in the hadeeth: *If the son of Adam dies, his actions are ceased except three: A continuous charity, knowledge which benefits others, or a righteous son supplicating for him.*

So the righteous son is an extension of the life of his father and an extension of his existence. Understanding this it is then permissible for the children to perform hajj in lieu of their father. If they do not perform it, it is then allowable for them to send someone else to perform it for them. There was a woman who came to the Prophet (pbuh), she said that her father was an old man and was not able to handle the journey and so the obligation from Allah concerning the hajj was not performed by him and he later died. Should she perform hajj for him? He said: *Yes. Perform hajj for him.* Another woman - as was reported in the hadeeth of Ibn Abbas - asked the Prophet (pbuh) if she should perform hajj for her mother who vowed to perform hajj for the sake of Allah but had died? He said: *Perform hajj for her. Have you seen that if she had a debt, you would have paid for her?* She said: *Yes.* He (pbuh) said: *So pay it. For Allah has more right to be paid.* In another narration is:

For the debt to Allah has more right to be paid.
So just as the son is to pay the debts of his father in matters concerning wealth, the same is to be done for spiritual matters and matters of worship. Therefore either the daughter or the son can perform hajj for their father or at the least they can entrust somebody to perform hajj for him. But the one that will do this must depart for hajj from the deceased`s country - the country that the deceased would have departed from. If he was from Qatar for example then the person must depart from Qatar and nowhere else. If he was from Ash-Shams, then the person departs from Ash-Shams, and so on. And this should be done unless the financial situation of the deceased is incapable of supporting this - that is if the hajj expenses will be paid by that source. Whatever is possible should be done. And if the son will authorize somebody, using his own money, to perform hajj on behalf of his father, then this should also be in accordance to whatever his financial situation will allow.
Finally, whoever would perform hajj on behalf of someone else is required to have first performed hajj for himself. And Allah knows best.

Collected by Muslim, Abu Dawood, At-Tirmidhee, Ibn Maajah and Ahmad.
Collected by Ahmad, Abu Dawood, At-Tirmidhee, Ibn Maajah and An-Nasaa`ee.
Collected by Muslim.
Collected by Ahmad. Al-Haithamee said that its isnaad is trustworthy.
Korah: The magnificently rich leader of the rebellion against Musa [T].
Hamaan: The Prime Minister of Pharaoh. [T]
Abi Bin Khalaf: One of the hypocrites. [T]
Collected by Ahmad, Al-Bukhari, and An-Nasaa`ee from Buraydah.
Al-Bukhari and Muslim.
At-Targheeb Wal-Tarheeb, vol.1: Kitaab As-Salaah, Fasl At-Tarheeb.
Collected by Ahmad, Abu Dawood, and Al-Haakem with a reliable chain of narrators.
Collected by An-Nasaa`ee and Ibnus-Sunnee with an authentic chain. But An-Nasaa`ee included it in the chapter of what to say after invalidating wudhoo`
Collected by Abu Dawood, and At-Tirmidhee said: *The hadeeth is reliable, authentic.*
tawheed: The pure Unitarian concept of Allah found only in Islam. It is the Unity and uniqueness of Allah with respect to His creation, sovereignty, and control of the creation; His Names and Attributes; and in His right to be worshipped alone. [T]
taqwa: piety and Godfearingness [T].
awliyaa: plural of waliy [T].
Sunnah mu`akkadah: `A stressed Sunnah`, or a practice whose performance although falling short of being obligatory is greatly stressed. [T]
Collected by Al-Bukhari and Muslim from the hadeeth of Jaabir.
qunoot: Linguists say that it means salaah, silence, and long standing. Here it refers to the du`a during salaah while in the standing position.

of Allah, Most Gracious, Most Merciful
mujtahid: One who is qualified to pass judgements using ijtihad. [T]
Collected by Al-Bukhari.
istiftaah: The du`a said at the beginning of salaah before reciting al-

Faatihah. [T]

tashahud: Here it means the part of the salaah in which the person sits after performing two prostration, and recites the du`a: `at-tahiyatu

adhaan: The call to salaah. [T]

Zaad Al-Ma`aad: vol.1; pg.144.

Maghrib: Fourth of the obligatory salaah, it begins just after sunset.[T]

Ishaa`a: Last of the obligatory salaah. The time for this salaah begins when darkness sets over the land. [T]

Al-Jamaa`ah: The Congregation, the body of Muslims united by their adherence to the truth. [T]

mu`adhin: The one saying the adhaan. [T]

As-salaatu khairun min al-nawm: Salaah is better than sleep; a stanza recited only in the adhaan for salaatul-fajr.

jabeera: Cast. [T]

Majmoo`a Az-Zawaaid: vol.2, pg.210.

Ath-Thahabee agreed with him in Al-Mustadrak Wal-Talkhees: vol.1, pp. 231 & 329.

The mentioned additional phrase is from the narration of Hammad Bin Zayid from Yunus from Al-Hasan from Abi Bakr. Whereas a number of trustworthy narrators narrated the hadeeth from Yunus, and they did not mention it; from them are Abdul-Waarith, Shu`ba, Khalid Bin Abdullah, and Hammad Bin Salamah, as was mentioned by Al-Bukhari. Many great scholars of hadeeth reject narrations like this - narrations that have a narrator in opposition to those who are more trustworthy than him and also more in number Therefore this addition is described to be shaath [abnormal] and is thus excluded from being among the authentic ahadeeth.

Allahumma bika asbahna, wa bika amsayna, wa bika nahyaa, wa bika namoot, wa ilayk an-nushoor

*Amsayna wa amsa al-mulk lillah, la ilaha ill-Allah wahdahu la shareeka lah, lahu al-mulk wa lahu al-hamd, wa huwa ala kulli shai-in qadeer, rubbi as-aluka al-khair ma fee hathihi al-layla wa khairu ma ba`daha, wa a`oodhu bika min sharr hathihi al-layla wa sharr ma ba`daha, rubbi a`oodhu bika min al-kasal wa soo al kabeer, rubbi a`oodhu bika

min athaab fil naar wa athaab fil qabr.*

Allahumma as-aluka khairaha wa khairu ma feehaa, wa khairu ma ar-salat bih, wa a`oodhu bika min sharreha, wa sharru ma feehaa wa sharru ma ar-salat bih.

Allahumma a`oodhu bika min sharreha*

Allahumma suyiban hanee-an

Allahu Akbar. Allahumma ahleh alaina bil-aman wal-eeman, wal-salaamatu wal-islam, wal-tawfeeq lima tuhib wa tarda, rubbana wa rubuka Allah.

Like: Amal Al-Yawm Wal-Layla by An-Nasaa`ee and Ibn As-Sunnee. Al-Ahkaar by An-Nawawi. Al-Kalim At-Tayyib by Ibn Taymiyyah, Al-Waabel As-Suyib by Al-Qayyim, Tuhfat Ath-Thaakireen by Ash-Shawkanee, and others.

Sheikh Ahmad Shaakir said in his documentation of Musnad Al-Imam Ahmad, vol.2 no.4387: Its chain of narrators is authentic.

In the earlier times mathematics was more philosophical, and it was included within the study of philosophy; and similarly natural events and other things. But these sciences have not become independent or taken separate ways only until recent times.

Al-Muqith Min Ad-Dalaal by Al-Ghazali, with commentary on tasawwuf by Imam Dr. Abdul-Hakeem Mahmood, pp. 140-141 (seventh edition).

iqaamah: *the standing*; the call to salaah made after the adhaan and just prior to beginning the salaah. [T]

Agreed upon.

Collected by Ahmad, Al-Bukhari, Muslim, Abu Dawood, An-Nasaa`ee, At-Tirmidhee and Ibn Maajah, from Abdullah Bin Mughafal.

Jumu`ah: Friday. [T]

Sunan: Plural of Sunnah. [T]

hadeeth qudsi: Ahadeeth narrated by the Prophet (pbuh) saying that Allah says such and such. The meanings of these ahadeeth are revealed to the Prophet (pbuh) who puts them in his own expressions. [T]

khushoo`a: Humility and attentiveness.

Allahu Akbar: Allah is The Greatest

Subhaana Rubbee Al-A`laa: Glory be to my Lord, The Most High

Sami-Allah Liman Hamidah: Allah hears those who praise him
takbeer: To say Allah Akbar [T].
tarteel: Reciting the Qur`an with a slow and distinct enunciation. Being regardful of all rules of recitation [T].
tahtallul: Humility and submissiveness [T].
siraat: The narrow bridge that will be laid across the Hell-Fire on The Day of Judgement. The righteous will pass over it with the swiftness of lightning but the wicked will fall into the fire of Hell [T].
salaam: Here it refers to ending the salaah with `As-salaamu alaik [T].
Collected by Al-Hakeem At-Tirmidhee in An-Nawarid with a chain from Abu Hurairah that is marfoo`a. In it is a narrator on whom his weakness is agreed upon. But what is known is that this is from the sayings of Sa`eed Bin Al-Musayeb.
Collected by Al-Bukhari.
Collected by Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhee, An-Nasaa`ee, and Ibn Maajah, from Abu Hurairah. And also Ahmad, Muslim, Abu Dawood, and An-Nasaa`ee, from Hudhayfah.
Agreed upon.
Agreed upon.
Collected by Ahmad, Abu Dawood, and An-Nasaa`ee.
Collected by Al-Bukhari, Muslim, Ahmad, Abu Dawood, At-Tirmidhee, An-Nasaa`ee, and Ibn Maajah.
Collected by Ahmad from Mu`adh.
Collected by At-Tirmidhee, who classified it as *ghareeb* or strange, and At-Tabaranee. As was said by Al-Haithamee, its men are trustworthy. And Ibn Hajar said that there are many proof which show that it is authentic maoqoof [the chain goes back only to the companion].
jahiliyyah: Ignorant.
Fee Dhilaal Al-Qur`an: vol.11, pg.181 (second edition)
musallah: Place for salaah.
usooliyoon: The scholars who deal with the methodology of extracting rules from the shari`ah sources. [T]
suhoor: The pre-dawn meal taken before siyaam. [T]
Agreed upon hadeeth from a narration by Anas.
Collected by At-Tabaranee in Al-Awsat from Ibn Umar with an

authentic chain of narrators, as said by As-Suyootee in Al-Ashbaa. And he collected it in Al-Kabeer from Ibn Abbas; Al-Haakem also collected it from Ibn Abbas and said: *It is authentic as was collected by At-Tabaranee from Thawbaan.* Ibn Maajah collected it from Ibn Abbas and Abi Dharr, and it is from the Forty Nawawi.

Collected by Al-Bukhari.

kohl: Antimony sulfide; used for darkening the edges of the eyelids (dark blue, navy blue, or black)

henna: A reddish orange cosmetic gained from leaves and stalks of the henna plant, used for dyeing hair, skin, etc.; known as Lawsonia intermis or Egyptian privet. [T]

hanthal: Colocynth. [T]

musnad: Uninterrupted chain/ traceable. [T]

Collected by At-Tirmidhee (and it is his wording), Abu Dawood, An-Nasaa`ee, Ibn Maajah, Ibn Huzaima, and Al-Baihaqee from Abu Hurairah.

Ajnabiyah: a foreign or strange woman; this includes all women whom a man is permitted to marry by Islamic law [T].

Documented by Ash-Shafi`ee, Ahmad, the four Sunan, and Al-Baihaqee.

adhaan: The call to salaah. [T]

imsaak: Abstinence. The time of day which marks the beginning of the fast. It is also commonly understood to mean that the beginning of the fast should be 5 to 10

opposition to the prophetic Sunnah. [T]

zakaatul-fitr: The zakaah which should be distributed to the poor before the Eid salaah. [T]

Shawwal: The tenth month of the Islamic lunar calendar. [T]

taraweeh: Also known as qiyaam al-layl (`Standing at night`). It is the name given to the night salaah during Ramadhaan.

gheera: Jealousy and earnest protection; man`s sense of honor towards women. [T]

Collected by Al-Bukhari, Muslim, and the Sunan from the hadeeth of Abu Hurairah.

Collected by Muslim.

Collected by Al-Bukhari.

siwaak: A piece of branch or root from the Araak tree used as a

toothbrush.
Collected by Al-Bukhari from hadeeth of Abu Hurairah.
Collected by An-Nasaa`ee, Ibn Khuzaima, and Ibn Hibban in their Sahih. Al-Bukhari collected it mu`allaq majzoom (when one or more narrators are omitted from the chain).
Collected by Al-Bukhari.
Collected by Ahmad, Abu Dawood, An-Nasaa`ee, Ibn Maajah, and Al-Haakem from A`ishah with an authentic chain of narrators. Collected by Ahmad, Abu Dawood and Al-Haakem fromAli and Umar with similar wordings and from various ways each one strengthening the other.
Collected by Ahmad, Abu Dawood, and Al-Haakem from Abdullah Bin Amr Bin Al-`Aas.
Saa`a: Unit of weight to 4 mudds; this can range from 2 to 3 kg.
Collected by Muslim.
Mudd: A unit of weight equal to the amount held by two hands cupped together; ranges from 1/2 to 2/3 kg.
Sha`baan: The month directly before Ramadhaan.
Sa`i: The ritual of walking quickly seven times between the hills of Safa and Marwa during the performance of hajj and umrah. [T]
Al-Ihyaa: vol.1, pg. 236 (Al-Halabi edition); also refer to this author`s book Al-Ibaadah Fil Islam, pp.324+ (Second or third edition).
Collected by Ahmad, At-Tirmidhee, An-Nasaa`ee, Ibn Maajah, and Al-Haakem from Salman Bin Aamer As-Saifee with an authentic chain.
Collected by At-Tabaranee and Abu Yaa`la from Ibn Abbas. Collected by Al-Haakem from A`ishah, and At-Tabaranee and Al-Bazzar from Anas with differences in wording.
mahram: A person whom it is not permissible for a woman to marry by Islamic law, such as her father, brother, or uncle.
Collected by Maalik, Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhee, and Ibn Maajah from Abu Hurairah.
Collected by Al-Bukhari and Muslim.
Agreed upon from the hadeeth of Ibn Umar.
Fat-hul Baari: vol.4, pg. 447.
Refer to Al-Faroo`a: vol. 3, pp. 236-237. (Second edition)
Al-Faroo`a: vol. 3, pp. 235-236.
Fat-hul Baari: vol. 4, pg. 447 (Mustafa Al-Halabi edition).

ibid.

Nocturnal seminal ejaculation or emissions: also known as wet-dreams and the first occurrence is generally considered the onset of puberty.

Zamzam: `Abundance`. The well within the confines of the Sacred mosque in Makkah. [T]

saqayatul-hajj: The people who go around offering drinks from Zamzam during the hajj. [T]

Meaning: `What one makes a wish for`. [T]

Al-Muzdalifah: A place (valley) in Arabia between Mina and Arafat where the pilgrims spend time in. [T]

ihraam: The state in which the person performing hajj and umrah. It is when certain obligations and prohibitions must be followed. [T]

tamattu`: Performing umrah and hajj separately. [T]

`Maqaam Ibraheem`: `The Position of Abraham`. [T]

mutaaf: The area in which one circles the Ka`aba. [T]

This was from about [thirty] years ago before they moved `Maqaam Ibraheem` to its present location.

jimar: The pillars at Mina at which the pilgrims throw pebbles. [T]

ramal: Fast walking, almost jogging, around the Ka`aba. [T]

See the first part of Tafseer Ibn Katheer.

al-Hijr: An empty uncovered portion of the Ka`aba which is presently on the north-west side. [T]

What is known today as al-Hijr.

Collected by Muslim, and Al-Bukhari in Al-Adaab Al-Mufrad from Abu Hurairah.

The word salaah was used in lieu of prayer, as this is the word used by all Muslims for the obligatory daily prayers. It did not make sense to use some Arabic words that are known by all Muslims, including non-Arabic speakers, and not attempt to use as many as possible when referring to Islamic terminology, i.e., zakaah instead of due charity or obligatory charity, siyaam instead of fasting, du`a instead of supplication, etc.

PBUH: Peace and blessings be upon him

Dar-us-Salam Publications: Riyadh, Saudi Arabia; Eleventh edition. 1995.

Islamic House for Publishing and Distribution, 1996.

Ahadeeth: (plural of hadeeth) Narrations containing sayings, actions or descriptions of a person, especially of the Prophet (pbuh). [T]

Allah: `The One God`. [T]

Ibraheem: Abraham (pbuh)

Sunnah: A path or way; it refers to the way of life of the Prophet (pbuh) - consisting of his sayings, deeds and silent approvals. [T]

Al-Azhar: An Islamic university established more than 1,000 years ago, located in Cairo, Egypt [T].

madh-hab: Way of approach. It is usually in reference to one of the Islamic schools of legislation and jurisprudence which is based on the understanding of one of the four Imams: Abu Hanifah, Maalik Ibn Anas, Muhammad Ash-Shafi`ee, and Ahmad Ibn Hanbal. [T]

salaf: Predecessors. The first three generations of Muslims: sahabah, tabi`een, tabi`-tabi`een. [T]

fatwah: An Islamic ruling on an issue of religious importance [T].

najasah: A legal term for impurities of any kind [T].

taharah: Purification according to Islamic law [T].

ayah: Ayahs, namely ayahs in the Qur`an.

ahadeeth: Plural of hadeeth.

hadeeth: A narration containing the sayings, actions or descriptions of behavior, especially of the Prophet (pbuh) [T].

wudhoo(: the ritual ablution or cleansing performed before salaah (prayer).

Al-Halaal Wal-Haraam Fil-Islam: The Lawful and The Prohibited in Islam.

Imam: A leader. This usually refers to an outstanding scholar, political leader, or the one who leads the congregational prayer. [T]

mujtahid: One who is qualified to pass judgements using ijtihad. [T]

ijtihad: Exhausting all of ones effort in studying the problem thoroughly

and seeking the solution from the sources of Islamic law up to the extent of feeling an inability to contribute more. [T]

istihsaan: The preference of one proof over another proof because the former appears more suitable to the situation than the latter, even though the preferred proof may be technically weaker than the other. [T]

sahabah: Companions, namely the companions of the Prophet (pbuh) who saw him and died upon Islam. [T]

tabi(een: Successors. The generation of Muslims who met or studied under the companions of the Prophet (pbuh). [T]

wara(: The feeling that is resulted from fear of love for Allah - such as

mufti: A scholar who is able to give legal rulings on issues. [T]

fatawa: Plural of fatwah. [T]

fitrah: The natural disposition and moral constitution of a person. [T]

Agreed upon hadith.

Al-Ahkaam by Al-Quraafi, section `Al-Ahkaam Fee Tamyeez Al-Fatawa` pp. 282-283. (Researched and verified by Abdul-Fattaah Abu Ghada)

Ahl-ul-Bait: `People of the House* or the household of Muhammad (pbuh). [T]

Khalifah: Head of the Muslim state. [T]

Al-Muwafiqaat by Al-Shaatibee: vol.4, pg. 320.

Khilafa: The Muslim state based upon the beliefs, actions, and methodology of the Messenger (pbuh) and his companions. [T]

Mother of the Believers: A title given to the wives of the Prophet (pbuh). [T]

Respectively: Ishmael, Isaac, Moses, and Jesus. [T]

PBUT: Peace and Blessings be upon them.

See the research of Prof. Eesa Abdu regarding interest.

Buqeeba in an address he gave March 18, 1974 at the Ibn Khaldoon Cultural Center as the introduction for a national conference on personal inheritance and social awareness under the title: *Islam is the Religion of Action and Ijtihad*. I have refuted this crooked baseless statement in the book: Al-Ijtihad Fee Al-Shari(ee Al-Islamiy (Daar Al-Qalam edition).

Haraam: Prohibited, unlawful things in Islam. [T]

I(laam Al-Muwaqi(een, vol.4, pg. 175.
Tarteeb Al-Mudarak by Al-Qaady Iyaad: vol.1, pg. 145.
pg. 61, (Damascus: Al-Maktab Al-Islamee, 1380 H)
I(laam Al-Muwaqi(een, vol.4, pp.163-164
Mariam: Mary, the mother of Jesus. [T]
Zakariyya: Zachariah. [T]
Yahya: John. [T]
mustafti: The one who is receiving the Islamic legal ruling. [T]
See the author`s book Al-Halaal Wal-Haraam Fil Islam: `Fee Al-Halaal Ma Yaghny An Al-Haraam` (The Lawful And The Prohibted In Islam, Chapter One: `What is Halaal is Sufficient, While What is Haraam is Superflous`)
istikhara: `Asking favors` [T]
rak(a: A unit of prayer consisting of standing, then a single bow, and two prostrations. [T]
Jumu(ah: Friday [T]

dawah: Invitation, call; propagation of Islam. [T]
Allama: A title given to one who is distinguished in his religious learning and knowledge. [T]
I(laam Al-Muwaqi(een, vol.4, pg. 159.
Sa(a: A unit of weight equal to four `mudds` (approx. 2 2/3 kg.) [T].
Salafiyah: Those who seek to follow the methodology of the salaf. [T]
Ash(ariyah: The followers of Imam Abul-Hasan Al-Asha(ari (d. 324 H) [T]
Maturidiyah: The followers of Imam Abu Mansoor Al-Maturidi (d. 333 H) [T]
mujaddid: Reformer of society, reviver of Islam [T].
Sha(baan: The eighth month of the Islamic lunar calander [T].
Rajab: The seventh month of the Islamic lunar calander [T].
salaatul-raghaa(ib: The prayer of those seeking the love of Allah [T].
Fajr: One of the five obligatory prayers; its time is between dawn and sunrise [T].
salaatul-witr: The odd numbered prayer. It is the single rak(a prayer usually performed as the last prayer of the night [T].
Sahih: The authentic book of Imam Al-Bukhari. [T]

Dhuhr: One of the five obligatory prayers; its time is after high noon. [T]
I(laam Al-Muwaqi(een, vol.4, pp.158-159.
The author here is referring to the Middle Eastern countries. [T]
Ka(aba: The cube-like building in the center of the Sacred Mosque in Makka, towards which all Muslims face during prayer. [T]
siyaam: The obligatory fasting from dawn to dusk during the entire month of Ramadhan.
hajj: The pilgrimage to the Ka(aba in Makkah; it is a compulsory duty on all able Muslims who have reached puberty. [T]
umrahh: The lesser pilgrimage to Makkah with certain rituals. [T]
Collected by Ahmad and by Al-Bukhari in `Al-Adab Al-Mufrad` (`Etiquette Alone`) from Ibn Unar. Al-Haithamee and Al-Munthiree have said: *Its men are authentic.*
samawaat: Plural of samaa. Usually refers to the heaven or the sky [T].
(ard: The ground or earth. [T]
Collected by Muslim from the hadeeth of Abu Sa(eed and Ibn Abi Awfa.
Sulaiman: Solomon
Dawood: David
Yusuf: Joseph
Collected by At-Tabaranee with a reliable chain of narrators from Ibn Abbas, may Allah be pleased with him.
Collected by Ahmad.
Bismillah: `Bismillah ir-Rahman ir-Raheem` means In the name of Allah, The Beneficent,The Merciful [T].
Ibnul-Jawzee mentioned this in Zaad Al-Maseer.
al-qaasit is the singular, and al-qasitoon is its plural. [T]
mus-haf: The printed Arabic Qur`an. [T]
asr: One of the obligatory prayers. Its time begins at midday and lasts until close to sunset. [T]
Ahadeeth: Plural of hadeeth [T].
Ummah: nation [T].
hufaadh: Those who have memorized the Qur`an with its proper way of recitation.
Tafseer Al-Qurtubee: vol.14, pp. 46-47.
marfoo(: A chain of narraors leading back to the Prophet (pbuh) but might be broken somewhere. [T]

An-Nashr Fil Qira(aat Al-(Ashr by Ibnul-Juzry, reviewed by SheikhAli Muhammad Ad-Dabaa, Sheikhul-Maqaari al-Masriya, vol.2; pp. 345-346.

See hadeeth number 5227 in Al-Musnad with verification and commentary by Sheikh Ahmad Shaaker, vol.7; pp.177-178.

Shaitaan: Satan or the devil.

Al-Humairaa: A pet-name for the Prophet`s (pbuh) wifeA`ishah. [T]

Haafidh: A preserver of the Qur(an and hadeeth. [T]

sunan: Here it means the books on Sunnah. [T]

mutawatter: Evidence transmitted by an indefinite number of people. Due to the large number of people reporting this piece of evidence, and their diversity of residence, reliability, and conviction, it is inconceiveable that this evidence could be fabricated. [T]

This was also preferred by the late Sheikh Ahmad Shaakir who said: I am sure of this and am not satisfied with any other.

istarja: To say: *Inna lilahi wa-inna ilayhi rajioon* (`Indeed we belong to Allah and Indeed we will return to Him.`)

nass: A legal term used for a clear injunction or an explicitly well-defined texual ruling in either the Qur`an or the Sunnah.

Agreed upon.

Collected by Al-Bukhari.

Fat-hul Baari: vol. 3; pp. 393-397 (Mustafa Al-Halaby edition).

Fayd Al-Qadeer: vol.2; pg. 397.

Al-fat-h: vol.3; pg.395.

Al-Fayd Al-Qadeer: vol.2; pg.397.

Collected by At-Tirmidhee from Sahl Ibn Sa(d Al-Sa(adee as marfoo(, and he said: `It is reliable and strange` (strange means that at some stage in the chain, only one reporter is found relating it). And it was collected by Abi Ibn Abi Shayba, Abu Ya(la, Ibn Muneea, and Al-Haareth Ibn Abi Usaamaa, from Anas with the wording: *Being patient is from Allah.* Al-Haareth and Al-Bayhaqee have also documented it from Anas. Al-´Munthiry said in Al-Targheer: `Its narrators are those of the Sahih`. Al-Haithamee said something similar. And in Al-Bukhari and Muslim, from the hadeeth of Ibn Abbas, is what bears witness for this hadeeth: The Prophet (pbuh) said to Al-Ashj Abdul-Qays: *You have two special characteristics that Allah loves:´gentleness and patience.*

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